II-2
P9327ti

2.18.98.

PRESENTED TO THE LIBRARY

OF

PRINCETON THEOLOGICAL SEMINARY

BY

Mrs. Alexander Proudfit.

SCC
3228

THE

LIFE

Of the REVEREND

Humphrey Prideaux, D. D.

Dean of *Norwich*.

WITH SEVERAL

TRACTS and LETTERS of his,

UPON

VARIOUS SUBJECTS.

Never before Publiſhed.

LONDON:

Printed for J. and P. KNAPTON, in *Ludgate-Street*. MDCCXLVIII.

TO THE

READER.

THE Author of the following Tracts has been dead upwards of twenty-ſeven years; and theſe are the only finiſhed Pieces he left behind him, which had not been printed in his life-time.

Whether he ever intended himſelf, that they ſhould be made publick, is quite uncertain. The favourable Reception every thing he printed in his life-time met with from the Publick, will probably be

thought a ſufficient Excuſe, if it requires any, for printing theſe now; eſpecially as they all tend to promote that great deſign, which he always had in view, the improvement of uſeful knowledge, and general inſtruction of Mankind; and ſome of them may ſtill be applicable to thoſe particular purpoſes, for which they were intended by the Author.

As to the Life, it is the life of a Scholar and a Divine; and has little elſe to recommend it, but that moſt Readers are deſirous of knowing ſomewhat of an Author, whoſe Works they have read with any improvement or ſatisfaction.

If, upon the whole, this Collection ſhall prove either uſeful

or

or entertaining to the Publick, I ſhall think my endeavours very well beſtowed, and amply rewarded.

June 17, 1748. The EDITOR.

THE

THE

CONTENTS.

THE *Life of Dr.* Humphrey Prideaux, *Dean of* Norwich, *Author of the* Connection of the Old and New Teſtament, *&c.* Page 1

A Letter ſent to Archbiſhop Tenniſon, *on his firſt promotion to the Archbiſhopric of* Canterbury, *by Dr.* Humphrey Prideaux, *then one of the Prebendaries of the Church of* Norwich, January 25, Anno Domini 1694-5, p. 151

An Account of the Engliſh *Settlements in the* Eaſt-Indies, *together with ſome Propoſals for the Propagation of Chriſtianity in thoſe parts of the world,* p. 161

A Letter to the moſt Reverend Father in God, William, *Lord Archbiſhop of* Canterbury, p. 183

A Letter to the Right Honourable, Charles, *Lord Viſcount* Townſhend, *Principal*

CONTENTS.

Secretary of State to his Majeſty King George, p. 188
Articles for the Reformation of the two Univerſities, p. 199
A Letter from the Biſhop of Worceſter, *to the Biſhop of* Norwich, p. 237
Dr. Prideaux's *Anſwer*, p. 246
A Letter to Francis Gwynn, *Eſq*; p. 267

THE

THE LIFE OF Dr. HUMPHREY PRIDEAUX, Dean of *Norwich*, Author of the CONNECTION of the Old and New Teſtament, &c.

DR. *Humphrey Prideaux* was born at *Padſtow* in the County of *Cornwall*, on the third of *May*, *Anno Domini* 1648, being the third ſon of *Edmund Prideaux*, Eſq; by *Bridgett* his wife, who was the daughter of *John Moyle* of *Bake* Eſq; in the ſame County. He was by both his parents deſcended from ancient and honourable families, well known in that County. The Doctor being a younger brother, and deſign-

ed by his parents for the Church, aſſoon as he was of fit age was ſent abroad to ſchool, firſt to *Leſkard* in *Cornwall*, then to *Bodmin* in the ſame County, and from thence removed to *Weſtminſter* under the famous Dr. *Buſby*, where he was ſoon choſen *King's Scholar*; and after having been in that College three years, was from thence elected to *Chriſt-Church* in *Oxford*, and admitted into a Student's place in the Year 1668, by Dr. *John Fell* Dean of that College; and in *Trinity Term*, *Anno Domini* 1672, he commenced Batchelor of Arts.

Assoon as he had taken that Degree, he was employed by Dr. *Fell*, who had at this time the management of the Publick Printing Preſs in that Univerſity, in an Edition of *Lucius Florus*, and directed to add Notes thereto, which he did accordingly. Theſe Notes contain only references to other Authors, ſhewing where other Antient Hiſtorians have treated more at large of matters, which *Florus* has only related in Epitome.

After

After this, there was put into his hands out of the *Bodleian* Library a manuſcript copy of *Johannes Antiochenus Malela*, a *Greek* Hiſtorian, in order to have it fitted for the Preſs by his care: but he, on peruſing it, thought it a very fabulous and trifling book, not worth the printing; and upon his giving this judgment of it, the deſign was quite laid aſide. This book however has been ſince publiſhed, by the learned Dr. *Hody*, Profeſſor of *Greek* in the ſame Univerſity.

About this time, the Doctor had the misfortune to loſe his brother *Nicholas*, for whom he had conceived a particular affection, on account of his promiſing parts, and the great progreſs he had made in literature. He died of the ſmall-pox, in the eighteenth year of his age, at *Corpus Chriſti* College *Oxon*, where he had been a Scholar three years; and lies buried in the cloyſter near the chapel, with a mural monu-

ment erected to his memory, which is ſtill to be ſeen there.

It was about this time that the Lord *Henry Howard* then Earl of *Norwich*, and afterwards Duke of *Norfolk*, made a preſent to the Univerſity of *Oxford*, of thoſe marbles, which are called the *Arundel* marbles, being the Collection of his Grandfather *Thomas* Earl of *Arundell*: and theſe being ſet up in the court before the Theatre, as there were ſeveral very curious and valuable Inſcriptions upon them, it was thought proper, that they ſhould be publiſhed with a Comment to explain them; and Mr. *Humphrey Prideaux*, at that time only Batchelor of Arts, was appointed to this work. Accordingly he undertook it, and two years afterwards, in *May*, 1676. publiſhed his book, intitled *Marmora Oxonienſia* in one Volume in Folio, printed at the Univerſity Preſs, and dedicated to the ſaid Earl of *Norwich*. In this work he has given us all the aforeſaid inſcriptions at large, with a Comment after each, tending

to

to illuſtrate and explain them, and has added by way of Appendix, an account of ſome marbles collected by Mr. *Selden*, and *Sertorius Urſatus's Commentarius de notis Romanorum.* This book being publiſhed when he was but twenty-ſix years of Age, a year after he had taken his Maſter of Arts Degree, gained him great reputation in the Univerſity, and was well received in the world, eſpecially amongſt Foreigners, in *Germany*, *France*, and *Italy*; and the demand for it amongſt the Learned was ſuch, that it grew very ſcarce within a few years after it had been printed, and was not to be had, but at an advanced price. The learned *Huetius* in his *Demonſtratio Evangelica*, Prop. 4. Cap. 2. Sect. 14. ſays of it, *Plurima hujuſmodi ſuppeditat Liber Inſcriptionum Gruteri: at nihil in hoc genere marmora Oxonienſia æquiparate queat, quibus Inſigniores Priſcorum Græcorum Epochæ, Fœdus Smyrnæorum & Magnentium, aliaque egregia vetuſtatis Monumenta inſcripta ſunt.* This Book has ſuffered much in paſſing through the Preſs and is full of Typo-

 graphical

graphical errors; which was owing to the negligence of the Publick Corrector of the Univerſity Preſs, who took no ſort of care in correcting it, but ſuffered it to come out with all the Faults, as it came from thence. The Author for theſe and other reaſons (particularly as he was called upon for a Sheet every week, whether he was ready or no) never had any opinion or eſteem for this work, and ſpeaks of it himſelf in his Preface in the following manner: *Ac ſic tandem poſt exactum Anni ſpatium iiſdem ſemper gradibus, quibus Typographus progreſſus faciens, operi meo citius timeo quam felicius finem impoſui, illudque jam trado, candide Lector, in manus tuas: ſi in eo invenias me aliquid rectius dicere, utere in commodum tuum; ſi in nonnullis erraſſe, ne incuſes; ſpectes ætatem meam; ſpectes difficillimas ſcribendi conditiones: reputa quam pauci ſunt qui, in his circumſtantiis poſiti poſſunt melius: iis igitur condona quicquid in hoc opere culpandum eſt: à maturioribus ſtudiis ſi Deus vitam dederit & valetudinem ferendis*

rendis Laboribus idoneam, ſpera meliora.

Mr. *Prideaux* having been ordered at the firſt publication of this Book, to preſent one to the Lord Chancellor *Finch*, this introduced him into his Lordſhip's patronage, who ſoon after ſent to him, at *Chriſt-Church*, Mr. *Charles Finch*, one of his Lordſhip's ſons, to be his pupil. He was afterwards elected Fellow of *All Souls* College, and there commenced Doctor of Laws; but died ſoon after, before he could make any appearance in the world.

In the beginning of the year 1679. the Rectory of *St Clement*'s in *Oxford*, which is in the gift of the Great Seal, falling void, Mr. *Prideaux* was by the Lord Chancellor *Finch* preſented to it, and inſtituted and inducted accordingly. This Living he ſerved conſtantly for ſeveral years.

The ſame year Mr. *Prideaux* publiſhed two Tracts out of *Maimonides* in

Hebrew, to which he added a *Latin* tranſlation and Annotations. The Book bears the title of *De jure Pauperis & Peregrini apud Judæos.* This he did in conſequence of his having been appointed Dr. *Buſby*'s *Hebrew* Lecturer in the College of *Chriſt-Church*; and his principal view in printing this book was to introduce young Students in the *Hebrew* language into the knowledge of the *Rabinical* Dialect, and to teach them to read it without points.

In the latter end of the year 1680. the Parliament meeting at *Oxford*, He attended on the Lord Chancellor *Finch* there as his Chaplain; but this was of ſhort continuance; for the Parliament was diſſolved within ten days after its firſt meeting. The 12th of *May* following his Patron the Lord *Finch* was created Earl of *Nottingham*, on the deceaſe of *Charles Howard*, the laſt Earl of *Nottingham* of that Family, by whoſe death the title was now become extinct.

About *Midſummer* following, *Anno Domini* 1681. Dr. *Herbert Aſtley*, Dean of *Norwich*, dying, Dr. *John Sharp* formerly Chaplain to the ſaid Lord Chancellor, Prebendary of *Norwich*, and Rector of St. *Giles in the Fields*, was promoted to that Deanry; upon which his Prebend in that Church, which was in the Gift of the Great Seal, falling void, the Lord Chancellor wrote a very kind letter to Mr. *Prideaux* at *Oxford*, to let him know, that he gave it him; and accordingly on the 15th of *Auguſt* after he was inſtalled into it, and kept his firſt Reſidence at that Church, in the months of *December* and *January* following. The other Prebendaries of the ſame Church at Mr. *Prideaux*'s firſt admiſſion into it were, Mr. *Joſeph Loveland*, Dr. *Hezekiah Burton*, Dr. *William Hawkins*, Dr. *William Smyth*, and Mr. *Nathanael Hodges:* but Dr. *Burton* dying ſoon after, Mr. *Richard Kidder* afterwards Dean of *Peterborough*, and Biſhop of *Bath* and *Wells* ſucceeded him. With him Mr. *Prideaux* contracted a very

very particular Friendſhip, which continued to the time of Dr. *Kidder*'s death, who was unfortunately killed by the fall of the Roof of his Bedchamber, in the great Storm, *Anno Domini*, 1703.

On the 15th of *November* 1682, Mr. *Prideaux* was admitted to the Degree of Batchelor in Divinity, and ſoon after had the misfortune to loſe his Patron, the Lord Chancellor *Nottingham*, who died on the 18th of *November* following, and was ſucceeded by Sir *Francis North*, Lord Chief-Juſtice of the Court of Common-Pleas.

On the 17th of *February*, *Anno Domini*, 1682-3. he was inſtituted to the Rectory of *Bladen cum Capellâ de Woodſtock*, in the County of *Oxford*. Dr. *Thomas Marſhall*, then Dean of *Glouceſter*, and Rector of *Lincoln* College, was his Predeceſſor in this Living, who having reſigned it, Mr. *Prideaux* was preſented thereto, by the Lord Keeper *North*, it being in the gift of the Great Seal, held it with his Student's place, at *Chriſt-*

Chriſt-Church, by virtue of his being Library Keeper of that College; for as there is no Salary belonging to that Office, except forty Shillings *per Annum* paid to a Deputy, the Student, who has it, has the Privilege of holding one Living, without vacating his Student's place by his Inſtitution thereto.

On the 15th of *October Anno Domini*, 1683. Mr. *Prideaux* loſt his Father, who died in the 78th year of his age. He was deſcended of a family, that had flouriſhed in many places both in *Cornwall* and *Devonſhire*, at *Prideaux*, *Orcharton*, *Addeſton*, *Thuborough*, *Soldon*, *Netherton*, *Ford Abby*, and *Padſtow*; as appears from the Heralds books, *Cambden*, *Leland's Itinerary*, *Fuller's Worthies*, *Riſdon's* Survey of *Devon*, *Carew's* Survey of *Cornwall*, and *Prince's* Worthies of *Devon*; who all make honourable mention of this Family. He was a Gentleman of great worth, ſobriety and diſcretion, and well learned in moſt parts of literature, that became a Gentleman to know. He ſtudied firſt at *Sidney* College in

in *Cambridge*, where he was under the care of Dr. *Paul Michelthwayt*, afterwards Maſter of the Temple: From thence removed to *Exeter* College in *Oxford* at the invitation of Dr. *John Prideaux*, then Rector of that College; and from thence he went to the Inns of Court, in order to make himſelf acquainted with the laws of the Realm; and after this travelled abroad, and ſpent ſome time in foreign Countries. By theſe means he improved his natural underſtanding, and acquired thoſe accompliſhments, which made him honoured and reſpected beyond moſt of his time in the County where he lived; to which he was very uſeful in the *Commiſſion* of the *Peace* and *Lieutenancy*. From the Reſtoration to the time of his death, he had the chief management of affairs in the County of *Cornwall*, which, on account of his known wiſdom and integrity, were moſtly referred to him.

Mr. *Prideaux* now wholly gave himſelf up to his ſtudies and attending the duties of his function, going conſtantly to *Bladen* and *Woodſtock* every *Sunday* from *Chriſt*

Chriſt-Church. And that there might be no deficiency in the *Miniſterial* Duties at any time, he kept a *Curate* reſident at *Woodſtock*, to attend them; ſo that both Churches were conſtantly ſerved morning and afternoon every *Sunday*.

And that they might always continue to be ſo ſerved, Dr. *Fell*, who was then Biſhop of *Oxford*, as well as Dean of *Chriſt-Church*, projected the building an houſe for the Miniſter at *Woodſtock*; and having accordingly purchaſed a piece of ground, on the left hand of the gate, going into the park from the town of *Woodſtock*, and formed the model for the houſe; committed the care of building it to Mr. *Prideaux*, under whoſe direction it was finiſhed in the year 1685. and afterwards ſettled for the uſe of the Miniſter for ever, in caſe he ſhall reſide thereon; otherwiſe for the uſe of the Poor of the town of *Woodſtock*. It is built in the form of a croſs upon the park wall over againſt *Chaucer*'s houſe. The purchaſe of the ground, and the building of the new houſe thereon, was wholly

at

at the expence of the learned and pious Biſhop *Fell*, which coſt him above 600 *l.* but the converting the old houſe, which ſtood there before, into out-houſes and offices, and fitting up the ſame, was wholly at the charge of Mr. *Prideaux*.

From the time that he was Maſter of Arts, and a Tutor in the College, he was always very zealous and diligent in reforming ſuch diſorders and corruptions, as had from time to time crept into it; and made uſe of all opportunities in his power for ſuppreſſing them. This of courſe drew on him the ill-will of many of his Fellow Collegians, as muſt always happen to thoſe, who endeavour at the Reformation of Diſcipline. But at the ſame time he had the friendſhip and eſteem of the beſt men, and ſuch whoſe reputation was higheſt in the Univerſity; particularly of Biſhop *Fell*, Dr. *Pocock*, the learned *Hebrew* and *Arabick* Profeſſor, Dr. *Marſhall*, Dean of *Glouceſter*, and Rector of *Lincoln* College, Dr. *Bernard*, *Savilian* Profeſſor of *Aſtronomy*, Dr. *Mills*, the Editor of the *Greek Teſtament*, Dr. *Henry Godolphin*, late

late Dean of St. *Paul*'s, Mr. *Guise* of *All Souls* College, and many other learned and valuable men.

On the 6th of *February*, *Anno Domini* 1684-5. died King *Charles* the IId, and his brother *James* the IId was proclaimed King the same day. The summer following happened the invasions of the Earl of *Argyle* in *Scotland*, and the Duke of *Monmouth* in *England*, which having both miscarried, and both the conductors of them being cut off, King *James* now looked upon himself as thoroughly settled on the throne; and began to take open measures for subjecting these Realms to Popish superstition. At the same time, Bishop *Fell* declining very fast in his health, Mr. *Prideaux* foresaw the confusion, which afterwards followed in the college upon his decease, when the King imposed a Popish Dean to succeed him; and therefore determined to retire from it, and settle on his Cure, and on the 16th of *February*, *Anno Domini* 1685-6, he married Mrs. *Bridgett Bokenham*, only daughter of *Anthony Bokenham* of *Helmingham*

mingham, in the County of *Suffolk*, Eſq; who was the ſon of a younger brother of Sir *Henry Bokenham* of *Thornham* in the County of *Suffolk*; and her mother was the daughter of *Thomas Townſend* of *Horſtead*, in the County of *Norfolk*, Eſq.

In the year 1686, at the *Publick Act*, Mr. *Prideaux* proceeded Doctor of *Divinity*; and having exchanged his Living *of Bladen cum Woodſtock*, for the Rectory of *Saham* in *Norfolk*, aſſoon as that Act was over, left *Oxford*, and ſettled upon his Prebend at *Norwich*.

The laſt thing he did at *Oxford*, was to attend the funeral of his friend Biſhop *Fell*, who died on the *Saturday* of that *Act*; and was buried on the *Tueſday* following, in the Cathedral Church of *Chriſt-Church*, under the Dean's ſtall in the *Latin* Chapel. Aſſoon as Dr. *Prideaux* had ſeen him put into the ground, he immediately left *Oxford*, and never afterwards returned thither. This good Biſhop was, for his piety, learning, and wiſdom, eſteemed one of the moſt eminent

Prelates

Prelates of his time; and the College, which long enjoyed the Benefit of his wiſe and uſeful Government, is ſo much indebted to him on that account, as well as for his Buildings and other Benefactions, that he may deſervedly be eſteemed the ſecond Founder.

Dr. *Prideaux* always looked on him, as the Author of the Book called, *The Reaſons of the Decay of Chriſtian Piety*, which came out in the name of the Author of *The Whole Duty of Man*; and his reaſons for it were, that in the ſummer 1676, he made a viſit to Sir *William Morice* at *Werrington*, in the County of *Devon* (who was his unkle, having married a ſiſter of his father's) when amongſt other Diſcourſe that paſſed between them, Sir *William* told him, he thought Biſhop *Fell* was the Author of that book; for that whilſt he attended at Court, as Secretary of State, a little after the Reſtoration, he heard the Biſhop preach a Sermon in the King's Chapel, with which he was ſo much pleaſed, that he deſired to have a Copy of it, which

was accordingly presented to him; and that some years after, on the publication of the Book called the *Decay of Christian Piety*, he found the Sermon in the very same words in that Book; and thence concluded, that the person, who preached the one, was the Author of the other. Dr. *Prideaux* was afterwards further confirmed in this opinion; for as he attended the Press in the Theatre at *Oxford*, whilst another of the Books ascribed to the same Author was printing there, he often found whole lines, and sometimes two or three together, blotted out, and interlineations in their stead, which he knew to be of Bishop *Fell*'s hand-writing; and this was a liberty, which it was unlikely any but the Author should have taken. So that his opinion upon the whole was, that the Book, called *The Whole Duty of Man*, was written by an Author still unknown; but that all the other Books assigned to the same Author were written by Bishop *Fell* and Dr. *Allestry*. And that whereas the first of them, that was printed, either by design or mistake of the Bookseller, came forth under the name of the

Author

Author of The Whole Duty of Man, they ſuffered all the others to come out under the ſame diſguiſe, the better to conceal what they intended ſhould be a Secret. And as to what Biſhop *Fell* ſays in a Preface to a *Folio* Edition printed at *Oxford*, in which all theſe Books are comprized together, where he mentions the Author as lately dead, it was generally underſtood to be meant of Dr. *Alleſtry*, who was then lately deceaſed.

On Dr. *Prideaux*'s ſettling at *Norwich*, the whole management of the affairs of the Cathedral fell into his hands; and this burden remained upon him ever after whilſt he lived. On his firſt undertaking them, he found all matters there in the utmoſt diſorder and confuſion; for they had no *Rentals*, whereby to receive their Rents, nor any Treaſurer's Book, whereby to pay the ſalaries of the Officers and other outgoings; but the *Audit* Book of the former year was the only guide, which either the Receiver or Treaſurer had for what was to be done in the following year; and that was very con-

fuſed and defective. By theſe means the Affairs of the Church being kept in an intricate and dark ſtate, the Seniors often impoſed on the Juniors. In order to remedy theſe inconveniencies, the Docto was at the pains to examine all the *Ledger* Books, and out of them he made an exact *Rental* in the order of the Alphabet, which being every year writ over in a Book, the Receivers have ever ſince continued to receive the Rents thereby. At the ſame time he made a Book for the Treaſurer, in a due and orderly method; according to which the ſalaries and all other payments and expences of the Church have ever ſince been made: and by the help of theſe two Books, he reformed the Audit Book, ſupplying what was defective therein, and putting the whole in a proper method; and theſe his regulations have ever ſince been followed in all their Books of Accompts; by which means every thing is made plain and eaſy. He examined alſo and ſorted all their Charters and Evidences, and diſpoſed them in drawers according to their proper order, by which means they may eaſily be referred

to

to; whereas before this, they lay in a very confuſed and diſorderly manner, on the floor of a room, which was unpaved and covered with dirt, and the windows broken; all which he repaired. The Regiſter Books likewiſe and other Books, that lay neglected and diſperſed up and down, he had bound up in order, to the number of thirty volumes; ſo that all the Evidences and Muniments of the Church were ſettled and diſpoſed of in perfect order and method.

THE tomb of *Herbert Loſinga*, Biſhop of *Norwich* and Founder of the Church, having been demoliſhed in the civil wars, the Doctor cauſed it to be repaired, and put a new inſcription on it of his own compoſing; giving ſome account of the Founder, and of this and his other foundations. It is placed before the high altar, with the arms of the Biſhop at the upper end, the Dean's on the lower, and the ſix Prebendaries on the ſides. This was done in the year 1682.

THE firſt Audit the Doctor was at, he found, that the Chapter were always at a

loſs on the Renewal of their Leaſes both as to the value of their Eſtates, the fine laſt ſet, and other circumſtances; and that they were obliged to refer themſelves to the memory of the Seniors for information, which was very imperfect and uncertain. To remedy this inconvenience therefore, he contrived a book called the Private Regiſter, in which are entered the time of every renewal, the name of the tenant, the term demiſed, the old rent, the proviſion-rent, with the times of payment, the reſervations, covenants and conditions of the leaſe, the date of the former leaſe, the real value of the eſtate, what was taken for the fine, and on what conſideration it was either raiſed or abated, with all thoſe other circumſtances and particulars relating to it, which might be of uſe to be known at future renewals. This book begins from the time of the Reſtoration though it was twenty years after, that he ſet about compoſing it. As to the preceding time the Doctor gathered up his information as well as he could from the Ledger and

Audit

Audit books of the Church, and from the memories of the ſenior members of the Chapter; but the reſt he formed from his own knowledge. This book he kept, continually making the entries with his own hand, till about two years before his death; when he directed it to be done by another.

About this time the Doctor was engaged in a controverſy with the Papiſts: for King *James*, upon his coming to the crown, having made open profeſſion of their Religion, they imagined, that ſupported by his authority, they ſhould carry all before them, and bring the whole Nation over to their perſuaſion; and to this end, ſent out Emiſſaries into all parts of the Kingdom. Now thoſe, who were ſent into the country, they would not truſt with the whole controverſy, for fear of overburthening their abilities, but aſſigned a particular point to each, which he was to inſiſt upon, and beyond which he was not to meddle. And the point aſſigned to thoſe, who came to make converſions in *Norfolk* and *Norwich*,

wich, was the invalidity of the orders of the Church of *England*, which they were directed to make out by ſuch arguments, as their Superiors had furniſhed them with; and from hence they were to infer, that having no Prieſthood we could have no Sacraments; and conſequently could be no Church, nor any Salvation be had amongſt us. The firſt who appeared there with this argument, was one *Webſter*, who had formerly been Curate of St. *Margaret*'s in *King's Lynn*, for the Dean and Chapter of *Norwich*, who have the appropriation of that Church, and being turned out from thence for his notorious miſdemeanours, went to *London*, and there kept a private ſchool. But on King *James*'s coming to the Crown, ſeeing the great encouragement, that Popery met with, and imagining it would turn to his advantage, he early embraced that intereſt, hoping to riſe by it, and for a greater ſhew of zeal came into *Norfolk*, as a Miſſionary for Popery, with the argument abovementioned, and had the confidence to ſend a challenge to the Biſhop of *Norwich*; appointing a time when he would

would come to him at his palace, and dispute that point with him. On this the Bishop desired Dr. *Sharp* and Dr. *Prideaux* to be present at the time appointed, when *Webster* came, bringing with him one Mr. *Acton*, a Priest of the order of the *Jesuits*, and who resided at *Norwich*, for the service of those of the *Roman* Communion in that city. When all were seated, *Webster* begun to read a paper, which he called a Preface to the Disputation; whereupon the Bishop interrupting him, called him to an account for his Apostacy, and reproved him for that, as well as for the present insult, in the manner he deserved; Upon this *Webster* being much offended, rose up in great anger, and departing abruptly broke off the conference. Both Dr. *Sharp* and Dr. *Prideaux* offered to answer his arguments, if he would have proposed them; but he let them know, that he disdained to dispute with any but the Bishop himself; and so the conference ended. Not long after Mr. *Acton* having perverted a Brewer in *Norwich*, this produced a dispute on the same point, between Mr. *Acton* on the

the one part, and Mr. *Earbury* and Mr. *Kipping*, two Proteſtant Divines, on the other; upon which a Gentleman of *Norwich* who was preſent at the conference, pretending not to have received ſatisfaction from what was ſaid for the validity of our orders, addreſſed himſelf in a letter to Dr. *Prideaux* about it; to which he returned an anſwer the day after, *Nov.* 11. 1687. Hence followed ſeveral letters on both ſides upon the ſame ſubject; and the laſt the Doctor wrote on this occaſion was a very long one, containing the whole ſtate of the controverſy. But by the time he had finiſhed it, underſtanding, that the Gentleman, to whom it was intended to have been ſent, was gone over to the Popiſh communion, and irrecoverably determined in it, the Doctor did not think it worth his while to get a copy of it wrote out for him, or concern himſelf any further about him, and therefore threw aſide his papers in his ſtudy, as no further uſeful to the end they were originally intended. In the beginning of *April* following, this Gentleman died, owning himſelf a member of that communion,

upon

upon which the Papiſts were reſolved to bury him in the Cathedral Church, and bring him thither in a ſolemn proceſſion by way of triumph: But the Doctor being then in his reſidence at the Church, was as fully determined to obſtruct this deſign, and gave orders, that no grave there ſhould be made for him. This being matter of great diſappointment to them, they held a meeting at the *Goat-Tavern* in *Norwich* to conſult about it, and from thence ſent a meſſage to the Doctor to expoſtulate with him, and demand his reaſon for ſuch his proceeding. In anſwer to this, he wrote them a letter to the following purpoſe, that Mr. *N*—— not dying within the Precincts of the Cathedral Church, they were under no obligation to bury him in it; but he recommended it to his relations to bury him as the law directed, in the Church or Churchyard of the pariſh, in which he died, againſt which there could be no exception: And this his anſwer the Doctor choſe to ſend in writing with his Name ſubſcribed to it, that it might not be in the power of the meſſenger by any addition or alteration of his own

own to repreſent it otherwiſe than he intended it. On the delivery of this note, a certain Knight, who lived near *Norwich*, and had ſeveral times turned Papiſt and Proteſtant, forwards and backwards, as either Religion was moſt likely to be uppermoſt, ſitting as Chairman of the conſultation, declared, that there was nothing written in it, for which they could make the Doctor ſuffer, and therefore adviſed them to ſend to him again in order to provoke him to give another anſwer; and accordingly the brother of the deceaſed, who had alſo gone over to Popery, was ſent on this errand, who coming to the Doctor's houſe demanded of him in an imperious manner, why he would not let his brother be buried in the Cathedral? to which the Doctor anſwered, that he had ſent his reaſons in writing, which he ſuppoſed the other had ſeen. His reply to this was, that he had ſeen the writing, but that the reaſon there given was not ſufficient, and he would have another. To this the Doctor ſaid, he had no other for him; and ſo leaving him retired to his ſtudy;

ſtudy; on which the other went off in great wrath; and the Conſult not being able to gain any advantage againſt the Doctor, followed his advice, and buried the deceaſed in the Church of the Pariſh, where he died.

At the ſame time there was another affair, which further exaſperated theſe men againſt him; for the Doctor obſerving, that the Clergy of *Norwich* were much intimidated, by the ſevere meaſures the King took for the propagating of his Religion, eſpecially after what had happened to the Biſhop of *London*, and Dr. *Sharp* Dean of *Norwich*; and that they wholly abſtained from meddling with this controverſy, at a time when there was moſt need to exert themſelves, reſolved by his example to encourage them no longer to be ſilent on ſo impotrant an occaſion, but ſpeak out in defence of the holy Religion they profeſſed. Having therefore two turns for preaching in the Cathedral, the firſt on *Good-Friday*, and the other the *Sunday* ſeven-night following, he took for his text,

text, the 24th, 25th, 26th, 27th, and 28th verſes of the ixth chapter of the epiſtle to the *Hebrews:* the words are as follow: *For Chriſt is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itſelf, now to appear in the preſence of God for us.*

Nor yet that he ſhould offer himſelf often, as the High-Prieſt entereth into the holy place, every year with the blood of others:

For then muſt he often have ſuffered ſince the foundation of the world; but now once, in the end of the world, hath he appeared, to put away ſin by the ſacrifice of himſelf.

And as it is appointed for all men once to die, but after this the judgment;

So Chriſt was once offered to bear the ſins of many; and unto them, that look for him, ſhall he appear the ſecond time without ſin unto, ſalvation.

And from this text he formed both his Sermons againſt the *Maſs*-ſacrifice of the

the Church of *Rome*, endeavouring to prove, what the 31ſt Article of our Church ſays of them (*viz.*) *that the ſacrifices of Maſſes, in which it was commonly ſaid, that the Prieſt did offer Chriſt for the quick and the dead to have remiſſion of pain and guilt, were blaſphemous fables and dangerous deceits.* In the laſt of theſe two ſermons he had theſe words: *And now I doubt not but that there are ſome, who will not be a little offended with me, for what I have ſaid both in this, and my former diſcourſe on this text; but unto ſuch I have theſe two things to ſay:*

FIRST, *that we being Miniſters of Jeſus Chriſt, think ourſelves indiſpenſably obliged by the law of our Miſſion, and the vow we have entered into on our taking this holy office upon us, to declare God's truths to all thoſe, to whom we are ſent, and to warn them of thoſe errors, which if they fall into, will endanger their everlaſting ſalvation. And when any party of men are ſo unreaſonable, as to take it*

ill

ill at our hands for our discharging our duty and our consciences herein, we shall say unto them the same, which the Apostle did unto the Jews in the like case, Whether it be right in the sight of God to hearken to you, more than unto God, judge ye.

But *secondly, as God and our consciences oblige us to the discharge of this duty, so do we take it, that we have full license from the King's most excellent Majesty to authorize us so to do; and that not only by his laws, which are the most authentick expressions of his will, but also by his late Declaration, wherein, out of his abundant clemency he hath given full liberty to all men in this Realm to own and profess each their own Religion, according as their consciences shall direct.—And seeing by virtue of this liberty so many now a days do take it upon them to oppose the Doctrines of our Church, and set up their own errors against them; who can with any reason deny us the benefit of this same liberty to defend ourselves; for since so many make use of the privilege of this liber-*

ty

ty now granted to them, not only to preach up their erroneous Doctrines againſt us, but alſo to hunt after the ſouls of men from houſe to houſe, ſeeking whom they can devour; without permitting thoſe, whom they think they can have any advantage over, either to live in quiet or die in quiet, in our communion; if we only, amidſt this liberty, were to ſit ſtill with our hands upon our mouths, and ſilently behold thoſe to be daily torn from us, for whoſe ſouls we are to anſwer, if they periſh through our neglect, our caſe would of all men be the hardeſt. It can never enter into my thoughts, that ſo juſt a Prince, as our preſent Majeſty is owned to be, ever deſigned to put any ſuch thing upon us. This Declaration is general to all his People, which is demonſtration to me, that he intended the benefit of it for all, that is, as well to thoſe, who had the laws on their ſide, as to thoſe, who have not. And therefore by virtue of that Declaration, as well as the impulſe of my own conſcience, I have thus taken it upon me to diſcharge my duty in this particular, and think nothing can be more unreaſonable, than that thoſe, who

 have

have no right at all but by this Declaration, ſhould take any exceptions at it. But be that as it will, ſince God hath called me to this miniſtry, I am not aſhamed of, neither will I be afraid, to preach the Goſpel of Jeſus Chriſt.

THESE two Sermons having angred the Papiſts, Mr. *Acton* the Jeſuit, who was chief Maſs Prieſt of a Popiſh conventicle, then ſet up in *Norwich*, at a place formerly made uſe of as a grainery, ſent two of his perverted diſciples to the Doctor, to demand an account of the ſaid ſermons; to which he anſwered, that he knew no obligations he had to be accountable to the men of the grainery for what he had preached in the Cathedral: if they had a mind to know what he delivered there, they might come and hear him, and that was all the anſwer he would give them. This expreſſion, the men of the grainery, gave great offence, and produced a very angry letter from Mr. *Acton*, in which, amongſt other expreſſions of his reſentment, he told the Doctor, *that it was expected the King, ere long, would be*

at

at Norwich, *when he hoped to ſee him upon his knees in their Oratory: and muſt he then be called one of the men of the grainery too?* This was ſuch fooliſh ſtuff, that the Doctor thought it proper, from thence, to deſpiſe the man, and take no more notice of him.

ALL theſe particulars of the Doctor's behaviour having made him very obnoxious to the Popiſh party, as they had nothing elſe to object to him, they challenged him for not anſwering a letter written by Mr. *Acton*, which the Doctor ſuppoſed could be none but the laſt he received from Mr. *N.* for he knew, that all the controverſial letters ſent to him in his name, were written by Mr. *Acton*. Upon this, he gathered together the papers he had formerly written in that controverſy; and in order to let thoſe, who had called upon him for an anſwer, know that he was prepared to give it, ſent them to the preſs, from whence they were publiſhed in the enſuing ſummer, under the title of, *The Validity of the Orders of the Church of England, made out againſt the*

Objections of the Papists, in several letters to a Gentleman of Norwich, *that desired satisfaction therein.*

After Dr. *Prideaux* had preached in the Cathedral the two sermons abovementioned, most of the other Ministers in *Norwich* taking courage from his example, preached in their respective Churches against the errors and impiety of Popery. This was an opposition, those of that Sect could not bear with any patience, in a cause, which now they reckoned as their own; and looking upon all as excited by the Doctor's example, resolved to be revenged on him, for this and the other matters, in which he had offended them: And to this end, applied to a Popish Gentleman of considerable figure in *Norfolk*, and who had an interest in King *James*'s Court, to go thither, and complain of him to the King. But this had no effect; for as they had a design there, to strike at the whole body of the Protestant Clergy, it was no longer worth their while, to concern themselves with a particular person apart.

And

And this design was laid in the following manner: The King had about a year before publiſhed his Declaration of indulgence and general toleration to all the different ſects of Chriſtians in his dominions, that all might worſhip God in their own way, and thereby had let the Papiſts into the publick exerciſe of their ſuperſtition in all parts of the Kingdom. Now that he might farther and more effectually advance their intereſt, he took a reſolution, and accordingly, by his own authority, ordered, that this Declaration ſhould be read by the Miniſters in all the Churches in this realm, during the time of the celebration of divine ſervice, with an intention of ejecting all ſuch, as ſhould refuſe to comply with him herein, from their reſpective Churches, and ſupplying the vacancies with Prieſts of the Church of *Rome*. This order bore date the 4th of *May*, 1688. and enjoyned the ſaid Declaration to be read at the uſual time of divine ſervice, on the 20th and 27th of the ſame month, in all Churches and Chappels within the cities of *London* and

Weſtminſter, and ten miles round about; and upon the 3d and 10th of *June* following, in all other Churches and Chappels throughout the Kingdom; and the Biſhops were thereby commanded to ſend and diſtribute the ſaid Declaration through their ſeveral and reſpective dioceſes, to be read accordingly. For which purpoſe, bundles of the ſaid declaration were ſent from the King's Printing-Houſe to every Biſhop in the Kingdom, according to the number of Churches and Chapels in their reſpective Dioceſes. What followed upon this, how the Biſhops petitioned the King, were impriſoned for the cauſe, and brought to their trial, are all particulars ſo well known, that they need not be here mentioned.

Two or three of the Biſhops, whoſe inclinations were in all things to comply with the King's meaſures, and had been promoted by him for that end, ſcandalouſly obeyed his order, and ſent out this Declaration to the Clergy of their Dioceſes, to be read by them in their Churches on the days appointed; but all the reſt refuſed,

ſed, and thereby ſcreened their Clergy from the blow, that was aimed at them.

HOWEVER that they might not be ſurprized by having this Declaration and order obtruded upon them from ſuch other hands, as were then buſily employed in promoting the Popiſh cauſe, a letter was drawn up by the Earl of *Halliſax*, directed to all the Clergy of *England*, perſuading them not to read the declaration. And this carried with it ſuch ſtrength of reaſon, as convinced every one, who intended to adhere to the Proteſtant Religion, rather to incur the King's diſpleaſure, than obey his orders in this matter. This letter was privately printed and carefully diſperſed in all parts of the Kingdom, before any copies of it were given out in *London*; ſo that it had every where its effect, and the Court was prevented from any opportunity of oppoſing it.

DR. *William Loyd*, then Biſhop of *Norwich*, was not wanting on this occaſion to exert himſelf to the utmoſt for the Proteſtant cauſe. Archbiſhop *Sancroft*, who

had great confidence in his wiſdom and integrity, ſent for him as, ſoon as the order came out, to conſult together with the other Biſhops then in *London*, what was propereſt for them to do in this critical juncture; and that his letter might not be ſtopped at the Poſt-Office, where all ſuſpected letters were every night opened, ſent his ſervant on the *Norwich* road, with orders to give it in at the firſt country Poſt-Office he ſhould meet with, to be ſent forwards with the *Norwich* bag. But it happened by the neglect of the Poſtmaſter, to whom it was delivered, that it did not reach *Norwich*, till a Poſt after it was intended; ſo that before the Biſhop could get to *London*, the petition of the ſeven Biſhops was preſented, and the petitioners ſent to the *Tower*. However they had this advantage thereby, that his Lordſhip being at liberty had the opportunity of ſerving them as their Sollicitor, and conveying to them thoſe advices of the Nobility, Lawyers and other Friends, by which they governed their conduct thro' the whole courſe of this affair; and this his aſſiduity was ſo much taken notice of,

of, that he was more than once threatned to be ſent to keep company with thoſe, whoſe cauſe he ſo diligently ſollicited.

THE letter of my Lord *Halifax* above-mentioned being juſt printed off on his arrival at *London*, he got two thouſand of them for his dioceſe, and ſent them down to Dr. *Prideaux*, to be diſperſed amongſt the Clergy. And this was executed ſo ſucceſsfully, that before the third of *June*, on which the Declaration was to be read, every Clergyman in the dioceſe was furniſhed with one of theſe letters againſt it, which had ſo good an effect, that out of one thouſand two hundred pariſhes in the dioceſe of *Norwich*, there were not above four or five, in which it was read, and in thoſe the Miniſters were obliged to read it out of the Gazette.

DR. *Prideaux*, in the diſtribution of theſe letters, undertook a dangerous task: They were conveyed down to him in the ſtage coach, in a box, under the care of an old Gentleman in the neighbourhood, whoſe neice the Doctor had married; and aſſoon

as

as the old Gentleman was come home to his houſe, the Doctor immediately went thither to enquire for the box, where he found the old Gentleman's ſervant opening the box, to give one of them to a lewd Phyſician of *Norwich*, who had gotten into his acquaintance. This coming of the Doctor's was very fortunate, and and prevented the whole deſign from being betrayed; for had the box been opened, and but one of the letters been delived out, it would have made the affair too hazardous for a prudent man to have meddled any further with it. The Phyſician above-mentioned was a ſpy for the Papiſts, and in all reſpects a profligate abandoned man; and the Doctor not knowing, how far the ſecret might have been communicated to him by the old Gentleman, was under ſome difficulty how to proceed any farther; for having already highly provoked the Popiſh Party, ſhould he diſtribute theſe letters, and they diſcover, that it was his doing, he might be very certain, they would do their utmoſt to ruin him. However his zeal for the Ptoteſtant Religion ſoon got the better of

theſe

theſe apprehenſions: determining therefore not to decline any danger, where the intereſt of that cauſe was concerned, he undertook this affair, and had the good fortune to carry it through without being diſcovered. And this was chiefly owing to a contrivance, he made uſe of in the management of it, which was as follows. Having made up about a dozen packets with ſeveral of theſe letters incloſed in each of them, he ſuperſcribed them in feigned hands, to as many Miniſters in the City of *Norwich*; and ſent a perſon, whom he knew he could truſt, to *Yarmouth*, with directions to diſperſe them in ſeveral Wherries, which came up every night from thence to *Norwich:* and this being faithfully executed, the letters were delivered the next morning as directed. Now as they were ſent from *Yarmouth*, it was generally believed, that they came from *Holland*; and the Doctor, by this device, eſcaped all ſuſpicion of having any hand in the affair. As to the reſt, he ſent them by the Carriers, who go from *Norwich* every week, into all parts of the country, ſo that they were diſperſed

ſed over the Dioceſe, without it's being known, from whoſe hand they came, till all the danger was over.

At this time there was one of the Prebendaries of *Norwich* ſtrongly inclined to Popery, and prepared to give into all King *James*'s meaſures in favour of it, eſpecially in publiſhing the above-mentioned Declaration in the Pariſh Church in the Country, of which he was Miniſter. But the two days, on which it was ordered to be read, being the third and tenth of *June*; and that month and *July* happening to be the two months in which the ſaid Prebendary was to keep his Reſidence at the Cathedral, he ſent to Dr. *Prideaux*, deſiring him to excuſe his coming for the two firſt weeks in *June*, and that he would reſide for him thoſe two weeks. But Dr. *Prideaux* being apprized of the reaſons, for which he was deſirous of being excuſed his Reſidence thoſe two weeks, ſent him back word, that he would by no means comply with his requeſt; that the third of *June*, being *Whitſunday*, and the tenth of the ſame month *Trinity-Sunday*,

Sunday, that year, the ſervice of both thoſe ſolemn days would fail, unleſs he came to attend it; and that the conſequence of ſuch failure would be the forfeiture of the Revenue of his Prebend for the whole year; and as Dr. *Prideaux* was Treaſurer of the Church, he further aſſured him, that he would certainly exact it and not pay him one penny. This meſſage immediately brought the Prebendary to *Norwich*; for the conſideration of loſing his money ſoon got the better of his zeal for Popery: but afterwards he complained with a good deal of regret to thoſe of the ſame perſuaſion, that he was not allowed the opportunity of ſhewing, how ready he was to comply with the King in this particular. This ſame man, when the new oaths came out, was as forward to ſwear allegiance to King *William* and Queen *Mary*, as any one of his order.

After this, followed the trial of the Biſhops, in which the Popiſh Party were worſted. This however did not diſcourage them from purſuing their deſigns againſt the Parochial Clergy. Therefore out came

an

an order, to all Chancellors, Commiſſaries, and Archdeacons, to make return of the names of ſuch of the Parochial Clergy, within their ſeveral juriſdictions, as did not read the abovementioned declaration in their reſpective Churches, on the day appointed. This, in the beginning of *Auguſt*, brought moſt of the Chancellors, Commiſſaries, and Archdeacons in *England*, to *London*, to conſult together, what anſwer they ſhould make to this command: but while this was debating, the news came of great preparations making in *Holland*, for an invaſion upon *England*; and this put a ſtop to all further proceedings.

In the beginning of *November* following, the Prince of *Orange* landed at *Torbay* in *Devonſhire*, and ſoon after King *James* abdicated the Government, and withdrew himſelf beyond ſea; upon which the States of this Kingdom having met together in Parliament, to conſult for the good of the Nation, after many ſolemn debates and mature deliberation, it was reſolved, that our Deliverer, the

the Prince of *Orange*, with his Conſort, ſhould be proclaimed King and Queen of theſe Realms, which was done accordingly. Thus were we happily freed from the fear of arbitrary power, and the galling chains of Popiſh ſuperſtition; whilſt he who had been the Tyrant of his country, fled from his People to their enemies, amongſt whom he ſpent the remainder of his life, the dupe of *French* Politicks, the tool of deſigning Prieſts, odious to his People, and juſtly contemned by all mankind.

EVERY thing being left in great confuſion on the King's flight, the Mob roſe in many places, and created great diſorders all over the Nation. At firſt, they began with rifling the houſes of Papiſts, and ſuch as were reckoned to be popiſhly affected; till at laſt, any body was accounted ſo, in whoſe houſe plunder was to be had; and theſe diſorders raged no where more than at *Norwich*. The Mob there, having plundered ſeveral houſes in the city, at laſt made an appointment to do the ſame, by ſome houſes, within the Precinct

Precinct of the Cathedral, which they had marked out for that purpose. But Dr. *Prideaux* having timely notice of their design, ordered the gates of the Close to be shut up; and the inhabitants arming themselves for their defence, repulsed the rabble, who attacked them, to the number of five hundred men, and made them desist from their enterprize: upon which somebody crying out, to the *Bull*, they all went to the *Bull*, which was a tavern kept by a Papist in the city, and having plundered and gutted this house, finished their expedition. The next night every body following the Doctor's example, armed themselves, and stood upon their defence all over the city, and this soon put an end to these disorders.

About this time, Dr. *Battely* having resigned his Archdeaconry of *Suffolk*, on being promoted to that of *Canterbury*; Dr. *Prideaux* was on the 21st of *December* 1688. collated to it, by Dr. *William Lloyd*, then Bishop of *Norwich*.

On

On the 13th of *February* 1688-9. the Prince and Princeſs of *Orange*, were proclaimed King and Queen of *England:* upon which it was thought proper, that inſtead of the former oaths of Allegiance and Supremacy, two new oaths ſhould be framed, which were enjoined to be taken by all perſons, who were in any office or place, Civil, Military, or Eccleſiaſtical in the Kingdom. By the firſt of theſe, Allegiance was ſworn to the new King and Queen; by the ſecond, the Papal and all other foreign Juriſdictions are renounced; and by the ſtatute, which enjoins the taking theſe oaths, it is Enacted, not only that all ſuch, as ſhall from that time be preferred to any Eccleſiaſtical Dignity or Benefice, but that all others, then in actual poſſeſſion of any ſuch, ſhould take the ſaid oaths before the firſt of *Auguſt* following, on the penalty of ſuſpenſion for ſix months following; and that at the end of the ſaid ſix months, if they ſtill perſiſted not to take the ſaid oaths, they were *ipſo facto* to be deprived. This created great trouble and diſturbance to the

Church; for Archbiſhop *Sancroft* and ſix others of the Biſhops, refuſing to take them, as thinking them inconſiſtent with the oaths they had taken to King *James*, fell under the penalty of the law, were firſt ſuſpended, and afterwards deprived; and ſeveral others of the Clergy following their example, were in like manner outed of their Benefices: and theſe being for the moſt part men of conſcience and integrity, the Church ſuffered a great loſs, in being deprived of their ſervice. Many of them indeed afterwards indulged themſelves in ſuch an humour of peeviſhneſs, diſcontent, and uncharitable averſion, to all others, who were not of the ſame opinion with themſelves, as was by no means conſiſtent with a true Chriſtian temper: and this was the occaſion of a ſchiſm, that is not yet quite ended. Dr. *Prideaux*, though he was of a different opinion from theſe men himſelf, and thought, that the new oaths might very ſafely be taken, and took them accordingly, and acted up to them faithfully, all the reſt of his life; yet looking upon thoſe, who refuſed them, as honeſt men,

who

who ſacrificed their intereſts to their conſciences, always treated them with kindneſs and reſpect.

In the *May* following, *Anno Domini* 1689, He made his firſt viſitation of his Archdeaconry of *Suffolk*; and the new oaths and the lawfulneſs of them being then the general ſubject of debate, eſpecially among the Clergy, his chief buſineſs in this viſitation was, to give the beſt ſatisfaction he could to thoſe who, had any doubts about them; in which he had ſuch ſucceſs, that though there were not above three hundred pariſhes in that Archdeaconry, there were no more than three Miniſters in all that juriſdiction, who ſtood out, and refuſed to take them.

On the firſt of *Auguſt* this year, all, who refuſed the ſaid oaths, being ſuſpended, and that ſuſpenſion followed with deprivation of ſuch, as perſiſted in their refuſal, on the firſt of *February* following; the Dioceſe of *Norwich* loſt their worthy Biſhop, Dr. *William Lloyd*, who not being ſatisfyed of the lawfulneſs of the

ſaid oaths, perſiſted in the refuſal of them, and chuſing rather to ſacrifice his intereſt, than violate his conſcience, was by virtue of the Statute abovementioned, deprived of his Biſhoprick.

THE winter following, *Anno Domini* 1689. a Convocation being called, and authorized to act by a Royal Commiſſion, Dr. *Prideaux* attended it as Archdeacon of *Suffolk*. The buſineſs, which they were called to, was, *To treat, conſult, and agree, of and upon, ſuch points, matters, and things, as ſhould be propoſed to them, concerning alterations and amendments of the Liturgy, and Canons and Ordinances, and Conſtitutions, for the Reformation of Eccleſiaſtical Courts, for the removal of ſcandalous Miniſters, for the reformation of manners, either in Miniſters or People, and for the examination of ſuch perſons, as deſerve to be admitted into Holy Orders; and all other points, cauſes, and matters, as ſhould be thought neceſſary and expedient for advancing the honour and ſervice of Almighty God, the good of the Church, and the government thereof.*

THUS

THUS was the intention of their meeting expreſſed in the Commiſſion; and in order to prepare matters, which were to be laid before them, on all theſe heads, another Commiſſion was granted to thirty, perſons conſiſting of Biſhops, Deans, and other eminent Divines of the Church, to meet, conſult, form, and agree upon, all particulars to this purpoſe; who having met accordingly, agreed on ſuch alterations and amendments in the Liturgy, as were thought proper. And theſe were what were firſt to have been propoſed to the Convocation, to be by them ſettled and agreed on; but the majority of the Lower Houſe having met together, with reſolutions fully fixed againſt all alterations whatſoever, obſtructed all further proceedings, and made the whole deſign miſcarry.

THOSE, who were for the alterations, deſigned Dr. *Tillotſon* then Dean of St. *Paul*'s, for Prolocutor of the Lower Houſe; and the Court were deſirous he ſhould be the perſon, hoping, that one of his mo-

deration and wiſdom in the chair would be able to influence that Houſe, to concur in promoting thoſe ends, for which the Convocation was called. But all this was defeated by ſetting up Dr. *Jane* Dean of *Glouceſter*, and Regius Profeſſor of Divinity in *Oxford*, to be his Competitor, who carried it againſt Dr. *Tillotſon* by a great Majority. And this man, aſſoon as he got into the chair, oppoſing every thing, that was propoſed or intended by the Royal Commiſſion, was the principal occaſion, that nothing ſucceeded.

THE project of placing him there was firſt laid, and afterwards carried on, by the intrigues of two noble Lords, who, on account of their near relation to the Queen, expected, when the Government was, at the Revolution, ſettled on King *William* and Queen *Mary*, that they ſhould have held ſome of the higher employments under it: but in this both being diſappointed, grew diſcontented, and, out of reſentment, endeavoured all they could, to perplex and embaraſs the Government, in which they could obtain no ſhare,

ſhare, and amongſt other ſchemes for that purpoſe, ſet themſelves to baffle whatever was intended by this Convocation. For aſſoon as the Convocation was called, and thoſe, who had wiſhed well to it, had expreſſed their deſire of having Dr. *Tillotſon* for Prolocutor of the Lower Houſe, theſe two Noblemen determined to ſet up a competitor againſt him; and having pitched on the Dean of *Glouſter*, went to *Oxford* on purpoſe to work him to their Deſigns. There they found him, as much out of humour as themſelves, on account of a like diſappointment, and very ready to join with them in all they propoſed. The reaſon of his diſcontent was, it ſeems, that when the Prince of *Orange* was at *Hungerford* in his march towards *London*, the Doctor with three others was ſent from the Univerſity of *Oxford*, to make him an offer of their plate, which though the Prince handſomely refuſed, the Doctor thought he had merited whatever he ſhould think proper to ask, and accordingly asked the Biſhoprick of *Exeter*, which was void by the removal of Biſhop

Lamplugh to the Archbiſhoprick of *York*; and not ſucceding according to his deſire (for it had before been promiſed to Dr. *Trelawney* Biſhop of *Briſtol*) this ſo far diſguſted him, that he was ever after a profeſſed enemy to King *William* and his Government, of which his conduct in this affair was a very ſtrong inſtance.

On the opening of the Convocation, which was held in King *Henry* the ſeventh's Chapel, the Earl of *Nottingham* having brought thither the King's Commiſſion for their acting, and with it, a gracious meſſage from his Majeſty concerning the ſame, the firſt thing, that came under their conſideration, was to return an addreſs of thanks to his Majeſty for both; and to this purpoſe, a form was drawn up in the Upper Houſe, and ſent down to the Lower, for their approbation. This form being rejected here, a Propoſal was offered, that they ſhould addreſs ſeparately in a form of their own. This too upon being canvaſſed was laid aſide, as improper and unprecedented. At laſt therefore the Lower Houſe ſet themſelves

ſelves to mend the Form, that had been ſent them; and after many debates and conferences had about this affair, which laſted for ſeveral days together, a Form was agreed on by all parties; and the addreſs preſented to his Majeſty at *Whitehall*, the twelfth of *December*. By this time it was clearly ſeen, that much the greater part of the Lower Houſe was determined againſt making any alterations or amendments in the Liturgy, which was the matter next to be propoſed to them: they were therefore on the 13th adjourned to the 24th of *January* following; and ſo ended this Convocation, after having ſate about ten days, without advancing one ſtep in the buſineſs, for which they were called.

THE laſt thing attempted in the lower Houſe was to fix their cenſure on ſuch Books, as had been publiſhed at their firſt meeting, concerning affairs, that were to come before them in the Convocation; for ſome of thoſe, whoſe opinions were againſt making any alterations at all, having publiſhed in two or three Pamphlets what

what they had to ſay on this ſubject; in anſwer to theſe came out ſeveral of the other ſide, one of which was written by Dr. *Prideaux*, and bears the title of, *A Letter to a Friend relating to the preſent Convocation at Weſtminſter*; which met with ſo great approbation, that ſeveral thouſands of it were ſold off, within a fortnight after its firſt publication. This exaſperated the other party a good deal, who having diſcovered, that Dr. *Prideaux* was the Author, though there was no name to it, would willingly have fallen upon him with their cenſures. On the other ſide it was objected, that they ought to begin with cenſuring thoſe Pamphlets, which were firſt publiſhed; and this was ſo notoriouſly juſt and reaſonable a propoſal, that it could not be contradicted. In order to evade it therefore, they were contented to drop the whole affair; and let their adverſary, as they reckoned him, eſcape unpuniſhed, rather than expoſe their friends to the ſame cenſure.

Dr. *Prideaux*, who had great expectations from this Convocation, hoping, that many things would have been done for the advantage of the Church, especially in improving and amending the Liturgy, was much grieved at their ill success. For it is the opinion of many, that there are some defects in our present Liturgy, such as that there are whole offices wanting in it, as for the receiving of Penitents, the preparing the condemned for their deaths, the consecration of Churches, *&c.* And that some of those Offices, which are established, do not in all particulars answer the occasions, for which they were appointed, as may be instanced in the office of the visitation of the sick; in which it is objected, that there are some particulars, which cannot always with propriety be said. In the office for the burial of the dead, we express our hopes of the salvation of all that are buried, though they may be Atheists and Deists, and such as have declared themselves so to the last. In the Litany, we pray for the strengthning of the King in the true worship of God;

God; whereas it may happen, that the King is openly and declaredly in a falſe worſhip, as was the caſe of King *James* the ſecond. In the prayer for the Parliament, the King, who reigneth over us, whoever he be, is ſtiled our moſt religious King; whereas it may happen that we may have a King who hath no religion at all, as, ſome ſay, was the caſe of King *Charles* the ſecond. And beſides theſe, there are many other particulars in different parts of the ſervice, that are objected againſt, eſpecially by thoſe that diſſent from us, which Dr. *Prideaux* was of opinion might be much eaſier corrected than defended. And were all thoſe places in our Liturgy, which are with any juſtice excepted againſt, corrected and amended, and what is wanting therein ſupplyed, as many hoped would have been done by this Convocation; it is hardly to be doubted, but that all our Offices might have been rendered ſo compleat, perfect, and unexceptionable, that not only many of the Diſſenters amongſt us, but alſo foreign Churches of the Proteſtant Communion, might have been perſuaded to introduce them

them into their publick religious aſſemblies, and unite in the ſame form of worſhip, as well as in the ſame faith with us.

THERE was alſo provided a family-book, to be authorized by this Convocation: it contained directions for family-devotions, with ſeveral forms of prayer for worſhip every morning and evening, ſuited to the different circumſtances of the families, in which they were to be uſed. There was room to hope, that this book might have been of great uſe towards the reſtoring of family-devotion again amongſt us, and thereby make Religion flouriſh over the land. For families may be conſidered as leſſer Churches, of which the the National one is the aggregate; and the introducing of Religion into the parts ſeems the moſt effectual way of making it flouriſh in the whole. And till the breaking out of the Civil war, in the year 1641, which proved deſtructive to all order in Religion, as well as every thing elſe, family devotion was kept up all over the Nation, and the Deity worſhipped by prayer every morning and

and evening; the Maſter of the family (where there was no Miniſter) always officiating herein. Such as were able often compoſed forms of their own; others for the moſt part uſed thoſe, which are in in the *Practice of Piety*, a book then in much repute. Thus it continued till thoſe unhappy wars, when the Puritanical party prevailing, carried this duty to an extravagant exceſs, and by their long extempore prayers, which were ſtuffed with abſurd cant, and downright nonſenſe, brought family devotion itſelf into diſrepute with many, who juſtly diſliked ſuch a nauſeous and unſuitable a manner of addreſſing the Deity, but inſtead of avoiding and reforming the abuſe, went into the contrary extream, and omitted all prayer whatſoever with their families. And this happened eſpecially after the Reſtoration of King *Charles* the ſecond; for Epiſcopacy and the Church being then again reſtored, many, to pay their court to what was uppermoſt, and ſhew their averſion to the ſectaries, who had hitherto reigned, carried the matter too far, and branded many things with the imputation of phanaticiſm, only

ly becauſe thoſe people had uſed them in a phanatical manner. Of this kind was family prayer, which many, in compliance with the prevailing vogue, from this time omitted. And there was another cauſe, which derived its original from the ſame times, and helped to produce the ſame ill effect; that during the reign of theſe Sectaries, and the prevalence of Puritaniſm throughout the Nation, the Book of Common-Prayer being extravagantly run down, on the change of times, and the Reſtoration of the Church, it was as extravagantly cryed up by thoſe of the High-Church Party, as if no other form of prayer was to be uſed in families, any more than in the Churches: and this notion growing more and more faſhionable, the conſequence of it was, that whereas theſe prayers are many of them proper only to be read by men in orders, many families of the Gentry and Nobility, where there were no Chaplains, began to diſuſe them; and nothing being ſubſtituted in their room, this was in a great many families the occaſion of totally neglecting this duty. Dr. *Prideaux* and many

others being ſenſible, that the decay of family devotion amongſt us was chiefly owing to theſe two cauſes, and that from hence proceeded a want of true Chriſtian piety all over the land, were very earneſt for the publication of this book, hoping that it might in a great meaſure conduce to the removal of both theſe cauſes of the evil, and reſtore Religion in private families; without which it can never be expected to flouriſh in the Nation. Some years after the breaking up of this Convocation, as he was walking with Archbiſhop *Teniſon* in his garden at *Lambeth*, he preſſed the Archbiſhop very much to publiſh this book: but the Archbiſhop, though he was ſenſible of the great occaſion there was for it, and the ſervice it might do Religion, thought it had beſt be done with the concurrence of the Convocation, which would make it be received with greater authority, and ſaid, that there were then ſome thoughts of ſpeedily calling one. This the Doctor earneſtly adviſed him againſt, telling him, that till the Clergy, which conſtituted the Lower Houſe, ſhould be of ſuch a temper,

that

that he might assure himself of a Majority to concur with him, (which his Grace well knew he could not at that time) the calling of a Convocation, to meet and act, would be a dangerous thing, and contribute only to foment the divisions of the Nation; which proved to be the case, when the experiment was afterwards made. The Doctor further told the Archbishop, that he thought the book would not want its effect, if it was published by his authority only; though he he was of opinion with his Grace, that it would be best done with the concurrence of the Convocation, could that be safely obtained, which he thought it could not, on account of the great divisions amongst the Clergy, and the spirit of opposition, which then appeared in too many of them, against their Superiors. This book hath since had the misfortune to be lost; for being put into the hands of Dr. *Williams*, Bishop of *Chichester*, it was some how mislaid, and, after his death, could never be retrieved. It is most likely, that being carelessly put amongst such papers, as the good Bishop at the time of his death

had ordered to be burnt, it was deſtroyed with them. However, it is not to be doubted, but there are ſtill many amongſt the Clergy, who can make another, which ſhould as fully anſwer the end, for which this was intended.

At the time when this Convocation was firſt called, Dr. *Stillingfleet*, on the death of Dr. *Thomas*, Biſhop of *Worceſter*, being from the Deanry of St. *Paul*'s, promoted to that See, Dr. *Tillotſon* was tranſlated from the Deanry of *Canterbury* to that of St. *Paul*'s, and Dr. *Sharp* from the Deanry of *Norwich* to that of *Canterbury*. Upon this Dr. *Henry Fairfax*, one of the Fellows of *Magdalen* College in *Oxford*, was made Dean of *Norwich*, and on the laſt of *November*, in the year 1689, inſtalled into that Church. He had ſignally ſuffered in the cauſe of that College, of which he was Fellow; for when they were all cited to appear before King *James*'s *High-Commiſſion* Court, for not obeying the King's mandate, in chuſing Mr. *Farmer* for their Preſident, and in obedience to the ſaid citation had appeared,

ed, and put in a modeſt anſwer, giving their reaſons, why they could not comply therewith, Dr. *Fairfax* being preſent amongſt the reſt, addreſſed himſelf to the Court, and declared his diſſent from that anſwer; upon which they encouraged him to declare the cauſe of his ſo doing, expecting it would be on the King's ſide: but he took out a paper, in which was contained a Proteſtation againſt the legality of their Commiſſion, drawn out in full form, and read it aloud in the face of the Court. This provoked them ſo much, that after a great deal of foul language given him by Lord Chancellor *Jefferies*, who ſat as Preſident of the Court, he was forthwith ſentenced to be expelled the College; and accordingly continued ſo till the Revolution. He was deſcended of a noble family, being the ſon of a younger brother of *Ferdinando*, Lord *Fairfax*, who was the father of the famous Sir *Thomas Fairfax*, General of the Parliament army.

Dr. *Prideaux* on his return from the Convocation, finding the Cathedral Church

fully ſettled under the new Dean, who, as he had no other avocation, conſtantly reſided there; and the Popiſh controverſy being brought to an end by the Revolution, he quitted *Norwich*, and retired to his Parſonage of *Saham* in the County of *Norfolk*, which he ſerved conſtantly every *Sunday*, morning and afternoon, during the four years that he lived there, excepting only, while he was keeping his two months reſidence at *Norwich*, or viſiting his Archdeaconry of *Suffolk*, which he did conſtantly twice every year, till diſabled to bear the journey, by the unhappy diſorder, that afterwards came upon him. For the firſt three years after the Revolution, he took upon himſelf the office of preaching at every place where he held his viſitation, which was a caution then very neceſſary, for preventing ſuch of the Clergy, as were not ſatisfied of the juſtice of the Revolution, from launching out on topicks, that might give offence to the Government, when it ſhould come to their turn to preach. In all the ſermons he preached on this occaſion, he, with great earneſtneſs, preſſed upon the Clergy

Clergy the faithful diſcharge of the duties of their function; that ſo they might to the utmoſt of their power, both by the good examples of their lives, and the ſoundneſs of their Doctrines, promote the honour of God, and the ſalvation of ſouls amongſt the people, to whom they were ſent; and being well informed, that in many families of the Clergy, Prayers were wholly omitted, and God not at all called upon, either morning or evening; in one of his viſitations, he made it the ſubject of his ſermons in all the ſeveral diviſions of his Archdeaconry, to urge them to the performance of this duty. When the *Jews* pray thrice every day, and the *Mahometans* five times, he thought it a ſhame to Chriſtians, eſpecially the Clergy, not to do it at leaſt twice every day; prayer being one of the prime duties, which by the nature of their office the Clergy are deſigned to; and the *Rubrick* of the *Common-Prayer* (to the obſervance of which they have all ſubſcribed) obligeth every one of them, as well Deacons as Prieſts, to be conſtant and faithful

herein: for the words of the *Rubrick* in the beginning of the *Common-Prayer* Book, under the title, *concerning the ſervice of the Church*, are as follow; That *all Prieſts and Deacons are to ſay daily, the morning and evening prayer, either privately, or openly, not being let by ſickneſs, or ſome other urgent cauſe.* It is true, the words immediately following this clauſe in the *Rubrick* direct theſe morning and evening prayers to be ſaid openly by the Miniſter, in the Church or Chapel, where they miniſter: but this being impracticable in Country pariſhes, by reaſon of the difficulty of getting the people together, from their ſeveral diſtant habitations; the next thing, that is practicable, is to be ſaid in its ſtead, and that is family prayer; for this is open prayer, as well as the other, in the ſenſe of the *Rubrick*, which is manifeſt, in that it is there oppoſed to private prayer. Both therefore are included in the obligation of this rule; ſo that where the former cannot be performed, the other at leaſt muſt. But however this be, as it is the duty of every man, that is maſter

ter of a family, to take care, that God be daily worſhipped in it, more eſpecially it is ſo, if he be of the Clergy, who are all conſecrated, and ſet apart for the work of prayer, as well as that of preaching the word; and therefore ought by their example, as well as by their inſtruction and exhortation, to excite all men thereto; and conſequently, are of all men moſt unpardonable, if themſelves neglect this duty. The Doctor carried this matter ſo far, as to tell them, that prayer was ſo much the duty of the Clergy, that every one of the order ſhould not only be diligent and conſtant in daily offering of it up unto God, every morning and evening with his whole family; but that in whatever other family, he ſhould at any time happen to lodge, he ought to offer his prayers to the family, if they ſhould not be otherwiſe provided for that duty, and exhort them to join with him in them; and ſhould they refuſe to hearken to him therein, let him look on that houſe, as unfit for a Clergyman to make his abode in, and avoid it accordingly.

THE Biſhoprick of *Norwich* being vacant, on Biſhop *Lloyd*'s deprivation, Dr. *Compton*, Biſhop of *London*, and Dr. *Lloyd*, Biſhop of St. *Aſaph*, were appointed by Commiſſion to govern the Dioceſe, till a Succeſſor ſhould be nominated; and they conſulted and adviſed with Dr. *Prideaux*, in moſt things, which they did by virtue of this delegacy, who ſerved them on all occaſions much to their ſatisfaction.

THE cauſe of Biſhop *Lloyd*'s deprivation was his not taking the oaths to King *William* and Queen *Mary*, as has been mentioned above; for on his firſt refuſal, *Auguſt* the 1ſt, *Anno Domini*, 1689, he was with ſeveral others of the Clergy, who were of the ſame ſentiments with him as to this matter, ſuſpended from his office, and on his perſiſting in the ſame refuſal, was on the firſt of *February* following, deprived and wholly outed of his Biſhoprick, according to the tenor of an Act of Parliament, in that behalf made; and thereby the Dioceſe was deprived of a very able and worthy Paſtor;

Paſtor; for he was an excellent Preacher, a man of great integrity and piety, thoroughly underſtood all the parts and duties of his function, and had a mind fully bent to put them all in execution, for the honour of God, and the good of his Church on all occaſions. He was firſt Biſhop of *Landaff*, from thence tranſlated to *Peterborough*, and from thence by another tranſlation promoted to the See of *Norwich*. After his deprivation, he lived very retired, in ſome of the villages near *London*; firſt at *Hogſdon*, next at *Wandſworth*, and afterwards at *Hammerſmith*; where he died on the firſt of *January*, *Anno Domini*, 1709, being full twenty years after he had been deprived of his Biſhoprick.

Whilst Dr. *Prideaux* lived at *Saham*, he contracted a friendſhip with ſeveral of the neighbouring gentry; particularly with Sir *John Holland*, and Sir *Edward Atkins*. The former of theſe was a gentleman, who retained a remarkable vigour in a very advanced age, being paſt ninety, when the Doctor firſt became

became acquainted with him; and afterwards lived to be, within one of an hundred. He was a perſon of great underſtanding and wiſdom, and had made a very conſiderable figure in the long Parliament, where he was always for moderate meaſures, and ſided with thoſe, who were for compoſing matters with the King; till at laſt, finding, that all attempts of this kind were conſtantly defeated by the violence of parties, ſometimes on the ſide of the Parliament, ſometimes by the King, and that there were no hopes of bringing matters to an accommodation, he began to deſpair, of being any longer ſerviceable to his King or his Country; and therefore retired into *Holland*, where he lived moſt part of his time, till the return of King *Charles* the ſecond, when he was appointed one of the Commiſſioners ſent by the Parliament to bring him home. As to Sir *Edward Atkins*, he lived much nearer the Doctor, and converſed with him more frequently. He was a man of great piety, probity, and goodneſs, and had in the reign of King *James* the

the ſecond, been Lord Chief Baron of the *Exchequer*, and acquitted himſelf in that poſt, with great juſtice and integrity, eſpecially towards the Clergy, whom he would never ſuffer to be oppreſſed, and of whoſe rights he was remarkably careful, whilſt he preſided in that Court. On the Acceſſion of King *William*, and Queen *Mary*, having refuſed to take the oaths, this excluded him from all place, under the Government in that reign, on which he retired to *Pickenham* in *Norfolk*, and there lived quietly, greatly reſpected and eſteemed by all his neighbours, to whom he was very uſeful, in reconciling their differences. For being a man of great reputation and integrity, whenever any controverſy aroſe amongſt them, they uſually referred it to his arbitration; which he always decided with juſtice and equity, and generally to the ſatisfaction of both parties. This was his chief employment and delight in this retirement, ſcarce a week paſſing, in which he had not ſeveral of theſe cauſes brought before him; for as his fame ſpread all over the country, people came from conſiderable

ſiderable diſtances, to lay their cauſes before him. As to the oaths, though he always refuſed to take them himſelf, he condemned no one elſe who did. His uſual ſaying was, when he was diſcourſed with about this matter, that the Devil was buſy with men on their Death-beds; and therefore he would keep his mind free, that when he ſhould come to die, he might have no doubts or fears on this account, to diſturb his conſcience. About a year after Dr. *Prideaux* left *Saham*, Sir *Edward* alſo left *Pickenham*, and removed with his family to *London*, where he not long after died of the Stone.

In the beginning of the year, 1689, it being thought proper to fill up the vacant dioceſes, Dr. *Tillotſon*, Dean of St. *Paul*'s, was declared Archbiſhop of *Canterbury*, Dr. *Beveridge*, Biſhop of *Bath* and *Wells*, Dr. *Fowler*, Biſhop of *Gloceſter*, Dr. *Cumberland*, Biſhop of *Peterborough*, Dr. *Moor*, Biſhop of *Norwich*, Dr. *Patrick* was tranſlated from *Chicheſter* to *Ely*, and Dr. *Grove*, made Biſhop of *Chicheſter* in his place, and Dr. *Ironſide*

Ironſide, Biſhop of *Briſtol*, was tranſlated to *Hereford*, and Dr. *Hall* was nominated to the Biſhoprick of *Briſtol* in his ſtead. But Dr. *Beveridge* having refuſed to take the Biſhoprick of *Bath* and *Wells*, on account of his friendſhip with Biſhop *Ken*, who had been deprived of the ſame, for not taking the oaths, Dr. *Richard Kidder* Dean of *Peterborough*, and one of the Prebendaries of *Norwich*, a particular friend of Dr. *Prideaux*'s, was appointed Biſhop of that Dioceſe in his ſtead. About the ſame time, Dr. *Lamplugh*, Archbiſhop of *York* dying, Dr. *Sharp* Dean of *Canterbury* was appointed to ſucceed him. And all theſe being ſettled in their ſeveral Biſhopricks, before the next ſeſſion of Parliament, took their ſeats there, and ſupplied the Bench of Biſhops, which, till then, had been very thin, ever ſince the Revolution.

While the filling of theſe Sees was under deliberation, the Biſhops of *London* and St. *Aſaph* both earneſtly recommended Dr. *Prideaux* for the Biſhoprick of *Norwich*, without his knowledge

ledge or deſire. For had their recommendation taken place, and the Doctor thereon been named to that Biſhoprick, he muſt have followed Dr. *Beveridge*'s example, and refuſed it on the ſame account as Dr. *Beveridge* did; that was, becauſe of his great friendſhip with Biſhop *Lloyd*. For one of the laſt things, that good Biſhop did in his dioceſe, was making Dr. *Prideaux* Archdeacon of *Suffolk*; and ſhould the Doctor, after this, have accepted of his Biſhoprick, it would have ſounded ill with many, and carried ſomewhat like the appearance of ingratitude towards his benefactor; not but that the Doctor well knew there would have been no juſtice in ſuch a cenſure; for if Biſhop *Lloyd* could not with a ſafe conſcience bring himſelf to take theſe oaths, which the Law of the land preſcribed, as a neceſſary qualification for holding his Biſhoprick, he certainly did right in quitting that, rather than offering any violence to his conſcience, in this matter: but there is no reaſon why the Church of that Dioceſe ſhould remain without a paſtor, or another, who did not labour

labour under the ſame ſcruples with Biſhop *Lloyd*, ſhould decline the acceptance of that office, for which the other was by law diſqualified, and that without any injury or injuſtice to him. However, Dr. *Prideaux* conſidered, that it was neceſſary, eſpecially for one in that ſtation, to avoid all appearance of evil. And that a Biſhop muſt have the good eſteem of his People, in order to make his Miniſtry efficacious amongſt them; that this eſteem was as much diminiſhed by actions miſtakenly reputed evil, as by thoſe, which are truly ſo; and in ſhort, that a Biſhop ſhould be, as *Cæſar* would have his wife, not only clear of all guilt, but free from the imputation of it likewiſe.

In the firſt Seſſion of Parliament, after the new Biſhops had taken their ſeats there, two bills were brought into the Houſe of Lords relating to the Church, in both of which Dr. *Prideaux* happened to be concerned. The firſt was to take away Pluralities of Benefices with Cure of Souls, the other to prevent clandeſtine marriages: that which was for

taking

taking away Pluralities of Benefices with Cure of Souls, was chiefly puſhed on by Dr. *Burnet* Biſhop of *Saliſbury*; and before any thing on this ſubject was offered to the Parliament, that zealous and learned Biſhop communicated the deſign with a draught of it to Dr. *Prideaux*, and asked his advice upon it. The Doctor in his letter, which he wrote to the Biſhop in anſwer to this, made three objections againſt it. Firſt, that it was too long; for that the privilege the Lords have of qualifying their Chaplains for Pluralities, being what they will be very unwilling to have taken away or leſſened, it is to be expected, that the Bill will meet with great oppoſition in the Upper Houſe, and every word of it will be there ſcanned and canvaſſed, in order to throw it out; and therefore the more words there are in it, the larger ſcope will be given for objections. Secondly, it takes away all Pluralities without exception; whereas there are a great number of pariſhes in *England* ſo meanly provided with maintenance for their Miniſters, that unleſs they be allowed to be ſerved by ſome of the

the neighbouring Clergy, they will be wholly deſerted; and therefore it is neceſſary, that for ſuch caſes at leaſt, exception be made, and Pluralities allowed of. Thirdly, it ſeemed to out thoſe of their Pluralities, who had by legal diſpenſations been ſettled in them before the date of the bill; which would be thought a great hardſhip on the preſent poſſeſſors, who have purchaſed thoſe diſpenſations, and make the bill to paſs the Parliament with greater difficulty. His advice therefore was, that the bill, without any retroſpect to what was thus paſſed, ſhould only provide, that all Pluralities for the future ſhould be reſtrained within the limits of five miles diſtance, meaſuring it by the common road from one Church to another; and that all this be expreſſed in as ſhort a bill as poſſible: And ſuch a bill the Doctor drew up, at his Lordſhip's requeſt, and ſent him, with a ſhort treatiſe concerning his reaſons for the ſame. This bill was by his Lordſhip offered to the Archbiſhop, who, at a meeting of the Biſhops at *Lambeth*, having laid it before them, with ſeveral other draughts prepared

for the ſame purpoſe. Dr. *Prideaux*'s bill was unanimouſly approved of, and choſen by them, before all the other draughts; and it was then agreed, that this ſhould be the bill, which ſhould be offered to the Parliament. But the Lords, as Dr. *Prideaux* had apprehended, were ſo fond of their privilege of qualifying Chaplains for Pluralities, that they would hearken to nothing, which ſhould diminiſh or reſtrain it; and therefore would not allow the bill, ſo much as to be once read in their houſe. Dr. *Prideaux* however in hopes, that the good of the Church might at ſometime prevail ſo far, as to have this conſidered again with better ſucceſs, and that this Bill and Treatiſe might then prove of ſome uſe, for regulating this matter, cauſed them both to be printed in the year 1710, and publiſhed at the end of his Book, concerning the original and right of tythes.

As to the other Bill againſt clandeſtine marriages, it was brought into the Houſe of Lords by one of the Peers: and the purport of it was, to make it felony in the

the Miniſter, who ſhould ſolemnize or officiate at ſuch marriage. Upon this a long debate ariſing, Dr. *Kidder*, then Biſhop of *Bath* and *Wells*, wrote to Dr. *Prideaux* to deſire his opinion about it; The Doctor, on the receipt of his Lordſhip's letter, which came to him on monday, wrote an anſwer, and ſent it, by the next poſt, the *Wedneſday* following. It contained about three ſheets of paper, in which he ſhews, that the original law for preventing Clandeſtine marriages ordains, that the banns of matrimony ſhall be three times publiſhed in the Church or Chapel, to which each party belongs, before any marriage ſhall be ſolemnized between them. Secondly, that this law is not to be diſpenſed with, or any licenſe granted thereon to marry, without the ſaid publication of banns, but to perſons of good ſtate and quality. Thirdly, that all ſuch diſpenſations and licenſes be granted only by the Eccleſiaſtical Judge, who hath power to examine upon oath, whether the ſaid marriage may be legally celebrated or not. Fourthly, that the Judge, on his examining into the caſe, muſt have

it vouched to him, by the oath of one of the parties at leaſt, that there is no let, impediment, or præcontract, conſanguinity, affinity, or any other cauſe whatſoever, nor any ſuit commenced in any Eccleſiaſtical Court, to barr or hinder the proceedings of the ſaid matrimony; and he muſt further have it atteſted by the oaths of two other witneſſes, whereof one is to be known to the Judge, that the party to be married (if under age) have the conſent of parents or guardians, in caſe the parents are dead: And when he is ſatisfied of all this, and hath alſo taken ſecurity for the ſame, he may then, and not before, decree for the diſpenſation, and grant licenſe accordingly, for the celebration of the marriage, without publication of banns; provided he direct it to be done in the church or chapel, to which both or one of the parties belong, and not elſe where. And fifthly, the Doctor further ſhewed in the ſaid letter, that in caſe all theſe rules and precautions were duly executed and obſerved, it is ſcarce poſſible, any clandeſtine marriage ſhould ever happen. But ſhould they

they be all obſerved, not one third part of the licenſes now made ſale of would be granted out, which would very conſiderably diminiſh the income, which Chancellors, Commiſſaries, and their Regiſters make of their places; and therefore, they have, by a general conſpiracy, all *England* over, ſet them aſide for the ſake of promoting their own unjuſt lucre. For now, inſtead of obſerving the rules, and taking the precautions, and ſecurities above mentioned, in granting matrimonial licenſes; Chancellors and Commiſſaries ſeal them up in heaps, leaving blanks to be filled up, for any that will pay for them; and thus ſend them to market all over their juriſdiction, to be put off, as it happens, to any who want them, without any other examination than of the purſe of the purchaſer, whether he hath money enough to pay the fees. Thus it comes to paſs, that abundance of ruinous matches are conſtantly contracted under the authority of theſe illegal licenſes; and the ſcandal of all falls upon the Church. In the ſame letter, the Doctor takes eſpecial notice of ano-

ther particular, which is, that whereas the Canons of 1603. do more than once enjoin, that all mariages ſhall be celebrated in the church or chapel, to which one or both of the parties belong, leaſt the miniſter might be ſurprized into the celebrating of an illegal or unfitting marriage, by his not knowing the parties; they take upon themſelves the liberty of acting contrary to this rule at their pleaſure; and without any regard to the Canons, which preſcribe it, direct their licenſes to be executed in any church or chapel within their reſpective juriſdictions, which the parties or either of them ſhall deſire: and this hath given an opportunity to the bringing about moſt of the ſtolen marriages, that are complained of, which, had this rule been duly obſerved, would in all likelihood have been prevented: for all perſons being uſually well known in the pariſhes where they live, eſpecially to the Miniſter, the fraud of ſuch a marriage cannot but be ſeen and diſcovered, when it comes to him to be executed; and in conſequence, if he be not a very bad man, hindered and prevented by him. On the

other

other hand, places, where the parties are leaſt known, are the propereſt for acts of fraud and illegality; and ſuch they will never want, as long as Chancellors and Commiſſaries take the liberty of granting the licenſes above mentioned; and thereby encourage and help forward the iniquity, which they are in duty bound to prevent.

Dr. *Prideaux*'s advice therefore to the Biſhop of *Bath* and *Wells* was, that he ſhould endeavour to prevail with his Grace the Archbiſhop of *Canterbury*, and the reſt of the Biſhops, to put the laws in execution, which are already made againſt clandeſtine marriages; for better laws cannot be contrived to reform this abuſe, than thoſe, which are already to be found in our Eccleſiaſtical Conſtitutions for this purpoſe: and were theſe laws duly obſerved, and vigorouſly proſecuted againſt all that violated them, there would be no need of making Acts of Parliament, or eſtabliſhing ſanguinary laws againſt the Clergy for preventing this iniquity.

As to the bill itſelf, Dr. *Prideaux* in his letter declared, that ſhould it paſs into an Act, it would be, in his opinion, the greateſt hardſhip, that ever was put upon the Clergy in any Chriſtian ſtate; for it would be a continual ſnare of ruin and deſtruction to them, ſince it would ſubject them to be tried for their lives, every marriage they ſolemnized. That it would not be a ſufficient ſalvo, to ſay the licenſe would be their ſecurity; for who would care to have the ſafety of his life depend on a ſlip of paper, which the rats might eat up, or an hundred other accidents happen to deſtroy; and then the Miniſter muſt ſuffer death for want of it? And further, for his part, the Doctor declared to the Biſhop, that after the paſſing of this bill, whatever ſhould be the conſequence, he would never marry any more perſons; and was of opinion, that all other miniſters, who had any regard for their own ſafety, would take the ſame reſolution; and then the bill, inſtead of preventing clandeſtine marriages, would operate

operate ſo far, as to put a ſtop to all marriages whatſoever. Theſe conſiderations, when offered to the Houſe in the debate, were thought to carry ſuch weight with them, that thoſe, who brought in the bill, were content to drop it, and preſſed it no further. The Biſhop of *Bath* and *Wells*, on his peruſal of this letter, forthwith ſent it to the preſs, without Dr. *Prideaux*'s knowledge or conſent; and the next week after, to the Doctor's great ſurprize, it came down to him in print. This he would have had great reaſon to be offended at, had not the Biſhop ſpared him ſo far, as not to put his name to it.

In the ſame year 1691, towards the end of the long vacation, died Dr. *Edward Pocock*, the eminent *Hebrew* Profeſſor at *Oxford*, in the eighty-eighth year of his age. On his death, Dr. *Prideaux* was offered to ſucceed him in his Profeſſor's place, but declined it for ſeveral reaſons, which at that time made it inconvenient to him to accept it, but afterwards it proved much to his detriment, that he did not.

About *Whitſunday Anno Domini* 1692, Biſhop *Moor* firſt came into his dioceſe, and Dr. *Prideaux* then attended him as one of his Archdeacons for the examining of Candidates, who offered themſelves to be ordained, which afforded him matter of great concern; for he uſed frequently to lament the exceſſive ignorance he had met with, in ſuch as offered themſelves for holy orders, at their examinations; that men, who were themſelves unacquainted with the common doctrines of Chriſtianity, neceſſary to the ſalvation of their own ſouls, ſhould take upon them the ſacred office of conducting others to ſalvation: And this he attributed in a great meaſure to the neglect of family devotion; for while Religion remained in families, and God was daily worſhipped, children were early bred up by their parents, and inſtructed in the knowledge of him; and the principles of Chriſtianity, thus firſt inſtilled into them, continued to grow up with them into further knowledge, as themſelves grew to be further capable of it. And whilſt

young

young men were thus educated, when any of them were ſent to the Univerſity, there to be fitted by their ſtudies, for the Miniſtry of Religion, they carried ſome knowledge of it thither with them, and thereby became the ſooner and more effectually qualified, to become teachers of it. But ſince family devotion and family inſtruction, through the cauſes already mentioned, have been neglected, and this neglect, through the corruption of the times, has grown ſo faſt, as now in a great meaſure to have overſpread the land, young men frequently come to the Univerſity without any knowledge or tincture of Religion at all; and having little opportunity of improving themſelves therein, whilſt Undergraduates, becauſe the courſe of their ſtudies inclines them to Philoſophy and other kinds of learning; they are uſually admitted to their firſt degree of Batchellors of Arts, with the ſame ignorance as to all ſacred learning, as when firſt admitted into the Univerſities; and many of them aſſoon as they have taken that degree, offering themſelves for orders, are too often admitted

to

to be teachers in the Church, when they are only fit to be Catechumens therein. Theſe Conſiderations made the Doctor often lament the loſs of Dr. *Busby*'s benefaction, who offered to found two Catechiſtical lectures, one in each Univerſity, with an endowment of 100 *l. per Annum*, each, for inſtructing the Undergraduates in the Rudiments of the Chriſtian Religion; provided all the ſaid Undergraduates ſhould be obliged to attend thoſe lectures, and none of them be admitted to the degree of Batchelors of Arts, 'till after having been examined by the Catechiſt, as to their knowledge in the Doctrines and Precepts of the Chriſtian Religion, and by him approved of. But this condition being rejected by both Univerſities, the benefaction was rejected therewith; and the Church hath ever ſince ſuffered for the want of it. He uſed likewiſe to complain of another abuſe, which he frequently met with at ordinations; that is, falſe teſtimonials; for how defective ſoever any of the Candidates may be in their learning, and how faulty and ſcandalous ſoever in their manners, they never

ver want ample teſtimonials, with the full number of neighbouring Miniſters hands thereto, vouching the contrary. By this means Biſhops are often ſo deceived, as to admit into orders ſuch, as are notoriouſly unworthy of them. This the Doctor thought was a ſcandalous abuſe in thoſe Miniſters, who miſguided and impoſed on Biſhops by ſuch falſe teſtimonials; for the remedying of which it would be proper, that any Miniſter, who ſhould thus endeavour by unjuſtifiable means to procure orders for an undeſerving perſon, ſhould himſelf be ſuſpended from his own, till he was made ſenſible of his error; and ever after ſtand unqualified for giving any more teſtimony in the like caſes.

After the Act of Toleration had paſſed the Royal Aſſent, the firſt of King *William* and Queen *Mary*, many people fooliſhly imagined, that, they had thereby full liberty given them, either to go to Church or ſtay away, and idly diſpoſe of themſelves elſewhere, as they ſhould think

think fit; and acordingly, the Publick Aſſemblies for Divine worſhip on the Lord's day were much deſerted, and alehouſes much more reſorted to than the Churches. Dr. *Prideaux*, in order to put a ſtop to this growing evil, drew up a circular letter, directed to the Miniſters of his Archdeaconry, in which, after he had informed them, that, the ſaid Act gave no Toleration to abſent from Church, but only to ſuch, who, diſſenting from the Eſtabliſhed Religion, worſhipped God elſewhere, with one of the diſſenting ſects mentioned in the ſaid Act, and that all, who abſented themſelves from Church, and did not thus worſhip God elſewhere, were under the ſame penalties of law as before, and ought to be puniſhed accordingly, he deſired them to ſend for their Church-Wardens, and having fully inſtructed them in this matter, exhort them to do their duty herein, and preſent, at all viſitations for the future, all ſuch prophane and irreligious abſenters from Church, in the ſame manner as formerly uſed to be done before this Act

was

was made. This circular letter he ſent to *London*, and having there gotten as many copies of it to be printed, as there were pariſhes in his Archdeaconry; on his next viſitation, which was *Michaelmas*, *Anno Domini* 1692, diſperſed them amongſt the Miniſters of the ſaid pariſhes, giving each of them one. It was afterwards publiſhed at the end of his *Directions to Churchwardens*, and underwent ſeveral editions. This letter, he found, had, in ſome meaſure, its intended effect, though it could not wholly cure this evil.

On *Michaelmas* 1694. he thought proper to leave *Saham*, and return again with his family to *Norwich*, after he had reſided there about four years. His reaſons for leaving this place were, that the country thereabouts ſubjecting people to agues, his family were hardly ever free from that diſtemper, all the time he lived there. He was himſelf ſick of it a conſiderable time; and two of his children were ſo long ill, and contracted ſo bad a ſtate of health from it, as afterwards coſt them both

their

their lives. Beſides, being obliged to leave moſt of his books at *Norwich*, as not having room for them in his houſe at *Saham*, this hindered him from carrying on his ſtudies according to his inclinations; and in theſe he was further interrupted, whilſt he tarried there, by the avocations he frequently met with in country buſineſs, which made him weary of the place; and on all theſe conſiderations, he determined to leave it. On his quitting *Saham*, he gave it up altogether, without reſerving to himſelf any of the profits, as he might have done, by putting a Curate on the pariſh; and reſolving, that as far as in him lay, the benefice and the office ſhould go together, he reſigned both into the hands of the Biſhop, and wrote to the Warden and Fellows of *New-College* in *Oxford*, who were patrons of the living, to preſent another; which they did accordingly.

On the Doctor's return to *Norwich*, the whole buſineſs of the Cathedral fell again into his hands, and he was obliged to undertake the burden of it, to prevent all

all from running to confuſion. The Dean reſided moſtly at *London*, and hardly ever came to *Norwich* till towards the latter end of his time; and Dr. *Prideaux*, after he had left *Saham*, being conſtantly there, this gave him a full opportunity to make himſelf maſter of the affairs of that Church; which he continued to take care off till the time of his death.

On the 12th of *February*, *Anno Domini* 1696, he was inſtituted into the Vicarage of *Trowſe*, on the preſentation of the Dean and Chapter of *Norwich*. It is a little village, within a mile of *Norwich*, and a very ſmall benefice, being hardly worth to him more than forty pounds *per annum*. However, having no Cure, ſince he had reſigned *Saham*, he took this ſmall vicarage, rather for the ſake of exerciſing the duties of his function in that pariſh, than out of any regard to the ſmall profits ariſing therefrom; for though his Prebendſhip of *Norwich*, and Archdeaconry of *Suffolk*, which were all the preferments he had at this time, fell very much ſhort of a ſuf-

ficiency to ſupport him, yet, as he had private fortunes of his own, he needed not ſo ſmall an acceſſion for his maintenance. Having taken upon himſelf this Cure, he diligently attended it, ſerving it himſelf every *Sunday* for ſeveral years together, till he was diſabled by the calamitous diſtemper of the ſtone, from going any more into the pulpit, and then reſigned it; as will be hereafter mentioned, it being his reſolution, not to keep any cure, which he could not ſerve himſelf.

In *Eaſter* term 1697, he publiſhed his life of *Mahomet*, which was ſo well received in the world, that three editions of them were ſold off the firſt year. He had long deſigned to write a Hiſtory of the *Saracen* Empire, from the beginning of it, till it fell into pieces, by the Governors of Provinces ſetting up each for themſelves, *Anno Domini*, 936. which was three hundred and fourteen years from its firſt riſe under *Mahomet*. By this partition, all the power and grandeur of it had an end; though its name, with

with a ſmall territory round *Bagdat*, continued under the ſucceeding *Caliphs* ſome ages after. This Hiſtory, as it was to have given an account of the riſe and progreſs of this Empire, and of the *Mahometan* Religion with it; ſo was it likewiſe to have comprehended the decay and fall of the *Græcian* Empire in the Eaſt, and the Chriſtian Religion, which ſunk with it in thoſe parts; for the power of the one empire being built on the decay and ruins of the other, their Hiſtories are neceſſarily connected and interwoven with each other. The Doctor begun his Hiſtory from the death of *Mauritius* the *Greek* Emperor, which happened *Anno Domini*, 602, and had gone ſome way in it, before he went to *Saham*; but not being able to go on with it there, for want of his books, which he had left behind him at *Norwich*, as was mentioned before, the work ſtood ſtill ſome time. However on his return to *Norwich*, he reſumed it again, with an intention of perfecting it; but whilſt he was thus engaged in it, ſome reaſons occurred to him, which made him deſiſt

from profecuting it any further. He came to a reſolution therefore to publiſh only that part of it, which contained the life of *Mahomet*, and drop all the reſt. What the reaſons were, that induced him to alter his deſign, being fully ſhown in his Preface to that book, there is no need of repeating them here.

THE Doctor found in his Archidiaconal viſitations, that the Church-wardens of his Archdeaconry of *Suffolk*, as in all other Archdeaconries, inſtead of preſenting what was amiſs, as they are bound by their oaths, at thoſe viſitations, uſually gave in their preſentments, as if all was right; and that for thoſe pariſhes, where the contrary was moſt notorious. This afforded him, as it muſt every honeſt and conſiderate man, matter of melancholy reflection, that three or four hundred men ſhould thus deliberately perjure themſelves twice a year. In order therefore to put a ſtop to this evil, as far as it was in his power, he wrote his Directions to Chuchwardens, inſtructing them in all the branches of their duty, which

which they had ſworn to obſerve, and exhorting and directing them faithfully and carefully to diſcharge their offices. This Tract, as it was written for the uſe of his Archdeaconry, he immediately diſperſed through all the pariſhes of it, aſſoon as it came from the Preſs. The firſt edition bore date, *December* the 20th, 1707; and ſince that, ſeveral other editions have been publiſhed: the third, which bore date in *September* 1712, is the compleateſt; for this the Doctor publiſhed, after having reviſed the two former editions, and made many conſiderable additions and enlargements. This therefore, as it came from the Author's laſt hand, and thoſe editions, which have ſince been publiſhed from it, I ſhould chuſe to recommend to ſuch, as have occaſion for the book.

In *December Anno Domini* 1701. a Convocation being met at *London*, for tranſacting the affairs of the Church, Dr. *Prideaux* went thither, and took his ſeat amongſt them as Archdeacon of *Suffolk*. On his arrival, he found them di-

vided into the *High-Church* and *Low-Church* parties. The firſt thing, that came under their conſideration, was the choice of a Prolocutor. The *High-Church* Party ſet up Dr. *Woodward*, Dean of *Saliſbury*; and the others propoſed Dr. *Beveridge*, Archdeacon of *Colcheſter*. The former carried the election by a great majority, and took the chair accordingly, in which he conducted himſelf with candour and abilities much beyond what was expected from him. And now a debate aroſe, concerning the privileges of the Lower Houſe, where a majority of the Members claimed to be on the ſame footing, as to the Upper Houſe, that the Commons in Parliament are, in regard to the Houſe of Lords; that is, to adjourn by their own authority, apart from the Upper Houſe, when, and to ſuch time, as they ſhould think fit. This the Upper Houſe, that is, the Biſhops, would not admit of, but inſiſted, that the antient uſage, which had been all along continued, was, that the Preſident adjourned both Houſes together, and to the ſame time; and that this was ſignified by a

ſchedule

ſchedule ſent down to the Lower Houſe; and that this practice they would abide by, and allow of no other: and ſo far Dr. *Prideaux* concurred with them, as thinking them in the right. But as to their requiring, that the Lower Houſe ſhould break up, as ſoon as the ſchedule came down to them, and appoint no Committees to ſit and act, on the intermediate days; he was clearly of opinion, that in both theſe particulars, they were wholly in the wrong; for as the Biſhops uſually break very early, to attend the ſervice of the Houſe of Lords in Parliament, and then ſend down the ſchedule of adjournment to the Lower Houſe, if on the receipt of this ſchedule, the Lower Houſe muſt immediately break up alſo, what time could they have to diſpatch the buſineſs before them? It ſeems natural from the reaſon of the thing, that the day of Seſſions be allotted for the buſineſs of it; and if ſo, what leiſure can there be, unleſs on intermediate days, for any Committee to ſit and do the buſineſs referred to them? Two months of this meeting, were taken up in

arguing and debating these matters, which were contested with a great deal of heat on both sides, as well without doors (where there was abundance of pamphlets printed about them) as within the House. At length the Lower House appointed a Committee to consider of some method, for accomodating and ending this dispute, that so they might be able to proceed in the other business, for which they were called. Dr. *Prideaux* was one of this Committee, who sate some time; but before any report could be made, the Prolocutor fell ill and died: Upon which, there arose a new debate about appointing his successor; but this did not last long; for within a few days after, on the eighth of *March* 1701, King *William* died, which put an end to the Convocation.

On the tenth of *May* following, *Anno Domini* 1702, died Dr. *Henry Fairfax*, Dean of *Norwich*, in the 68th year of his age, after having held that Deanry upwards of eleven years; and Doctor *Prideaux* being appointed to succeed him,

was

was inſtalled into his Deanry, the eighth of *June* following.

ASSOON as he was ſettled herein, he ſet himſelf to work, in reforming ſuch diſorders and abuſes, as were crept into the Cathedral, which he had no other means of doing, than by purging it of ſeveral obnoxious and ſcandalous perſons, who were the occaſion of thoſe diſorders, and filling up the vacancies, with the beſt men he could get. This he did; and by admoniſhing the reſt, at length brought the whole choir into perfect good order; and ſo it continued for ſeveral years to the time of his death.

THE third of *December*, *Anno Domini* 1702. being appointed a Publick Thankſgiving Day, on account of our ſucceſs in the expedition againſt *Vigo*, in *Spain*, Dean *Prideaux* preached the Thankſgiving Sermon, at the Cathedral Church of *Norwich*, and, by deſire of the Mayor, and Aldermen of the city, had it printed. This was the only ſermon he ever publiſhed; and had he followed

lowed his own inclinations, it would have been one of the laſt of all he had preached from that pulpit, which he had choſen for that purpoſe; for, according to the general turn of ſuch ſermons, it contained little more than an harangue on the occaſion of the day. However, after it had been once publiſhed, the Bookſellers thought proper to reprint it, at the end of his Eccleſiaſtical tracts printed at *London*, *Anno Domini* 1716.

In *Eaſter* term following, *Anno Domini* 1703, he publiſhed a tract in vindication of the preſent eſtabliſhed law, which gives the ſucceſſor in any Eccleſiaſtical benefice or promotion all the profits from the day of the avoidance. The occaſion of his writing this tract, was as follows: As the law now ſtands, if a beneficed Clergyman dies a little before harveſt, his ſucceſſor ſhall go away with all the profits; and by this means, often leaves the family of his Predeceſſor in great poverty and diſtreſs for the want of them. This was by many thought a very hard caſe, and

and ſeveral of the Clergy clamoured hard for a new law to remedy it; which induced ſome of the Biſhops to think of bringing a bill into Parliament for this purpoſe; and the Biſhop of *Saliſbury*, Dr. *Burnet*, being particularly zealous in this matter, undertook to draw the bill. Dr. *Prideaux* hearing of this, ſet himſelf to examine into the caſe; and after having conſidered it, wrote this tract about it; in which, as his ſentiments happened to concur with thoſe of the Archbiſhop of *Canterbury*, the Archbiſhop recommended it to the reſt of the Biſhops, who, on peruſing it, were ſo far convinced, that all in general conſented to drop it, and there have never ſince been any thoughts of reviving it. This piece was likewiſe reprinted with his Eccleſtaſtical tracts.

In the beginning of the year 1705. the Dean had a very ſignal deliverance from great danger. Dr. *Hayley*, late Dean of *Chicheſter*, being then in the neighbourhood of *Norwich*, Dean *Prideaux* went over to make him a viſit; and

and while he was there, the ſervants of the houſe (without the knowledge or privity of their maſter) made his coachman ſo drunk, that, on his return, he fell off the coach-box; and upon his falling, the horſes immediately took fright, and ran away with him, near three miles full ſpeed, till at length they were accidentally ſtopped by a poor labouring man returning from his work.: And happily the Dean received no harm. This was a deliverance, which he was ever after very thankful to God for, whilſt he lived. And there were two circumſtances, which ſeemed providentially to concur in ſaving him: The firſt was, that on his return, inſtead of driving the direct road, through which he went, he ordered his coachman to turn to the right hand into another road, which lead to a further part of the city, where ſome buſineſs called him. Now this road being ſmooth and plain, there was leſs danger from an accident of this ſort; whereas had he gone the other road, which was the neareſt way to his own home, there was a ſteep precipice

in

in it, over which the horſes would in all probability have fallen, and beat the coach in pieces, and deſtroyed him. The ſecond was, that a little while before this happened, being in company with ſome of his friends, the caſe of Biſhop *Grove*, who loſt his life by an accident of the like kind, was talked of; and it was then made apparent to him, that the ſafeſt way in ſuch a caſe would be to ſit ſtill, and wait the event of an overthrow, or the ſtopping of the horſes, by ſome other means. And had he not been thus forewarned, he had certainly endeavoured to have leaped out of the coach, which, in all probability, muſt have been fatal to him; for whilſt the horſes were running full ſpeed, it was hardly poſſible for him to have been ſo quick in getting out, but the hinder wheel would have caught him in the attempt, and over-run him to his deſtruction. And this was the ruin of Biſhop *Grove*, who, whilſt the horſes were running away with him, endeavoured to leap out; but the hinder wheel of the coach overtook him, ran over him, and broke his leg, of which he

died.

died. Both theſe circumſtances the Dean ever after looked on, as inſtances of God's mercy, providentially operating to his deliverance, and, as long as he lived, was thankful for them.

THE maintenance of the parochial Clergy of *Norwich*, depending moſtly upon voluntary contributions, gathered from door to door in every pariſh, in the year 1706. it was endeavoured to bring it to a certainty, by Act of Parliament; and in order to this, a petition from the city being neceſſary, the Mayor, Aldermen, and Common-Council, were ſollicited to make this petition. While this was in agitation, for the furthering the ſucceſs of ſo good a deſign, Dr. *Prideaux* publiſhed an award made by King *Charles* the firſt, and paſſed under his Broad Seal for the ſettling of two ſhillings in the pound, out of the rents of all grounds, buildings, and edifices, within the ſaid city of *Norwich*, for the ſaid parochial Clergy, to which he annexed a diſcourſe in vindication of the legality, juſtice,

juſtice, and reaſonableneſs of that award; and in this treated particularly of the nature and legality of perſonal tythes, and the manner of paying them in the city of *London*: and though this treatiſe did not, at that time, anſwer the end, for which it was intended, and produce the deſired effect; yet, as he was in hopes it might ſome time or other be of uſe for that purpoſe, he had it reprinted again amongſt his Eccleſiaſtical tracts, *Anno Domini* 1716.

In the year 1707. the Biſhoprick of *Ely* falling void by the death of Biſhop *Patrick*, Doctor *Moor*, Biſhop of *Norwich*, was tranſlated thither; and Dr. *Charles Trimnell*, one of the Prebendaries of *Norwich*, was promoted to the See of *Norwich*. From the tranſlation of Biſhop *Moor* to the naming his Succeſſor, near half a year intervened; and during this time, the Dean had many letters ſent him by his friends, adviſing and encouraging him to make intereſt for the Biſhoprick: but this he could by no means be perſuaded to do, nor did he think it conſiſtent

ſiſtent with his intereſt to accept of it, in caſe it had been offered him; for he was then near ſixty years of age; and as the revenues of his Deanry and Archdeaconry would better ſuport him in his preſent ſituation, than thoſe of the Biſhoprick in the ſituation of a Biſhop, he thought it better to continue as he was; eſpecially as the coming into that Biſhoprick in firſt fruits, fees, providing a ſuitable equipage, furniſhing his houſe, and other incidental expences, could not coſt him leſs than 2000*l.* all of which he muſt ſave again, out of the Biſhoprick, or his family ſuffer by his promotion. There have been frequent inſtances of Biſhops, who dying too ſoon after their promotion have left their families in ſuch poverty, as to want charity for their neceſſary ſubſiſtence. This was the caſe of Biſhop *W——k*, and this was the caſe of Biſhop *G——ve*, and would have been the caſe of Archbiſhop *T—n*, had not his widow been aſſiſted after his death, by a penſion from the Crown, and what ſhe got of the Bookſellers for his Poſthumous Sermons. Dr. *Pridcaux* indeed

indeed was in no danger of leaving his family in ſuch diſtreſs, as he had a temporal eſtate ſufficient to provide for them whenever he ſhould happen to die; but then as he had got nothing by the Church, he had no reaſon to hazard his private fortunes (which were his own, and his wife's inheritance) in the ſervice of it. It is a hard caſe, it muſt be owned, on the Clergy, that when they are called to Biſhopricks, they ſhould be ſo eaten out with the payments of firſt fruits and fees, before they can receive any benefit from their preferment: And it were much to be wiſhed, that when the Parliament diſcharged all ſmall livings not exceeding a 50*l. per Annum*, of all tenths and firſt fruits, they had alſo diſcharged all poor Biſhopricks of the ſame payments, that is, all not exceeding a 1000*l. per Annum*, conſidering their attendance at Parliament, and other expences in their way of living, that are neceſſarily annexed to their office. And it would be much eaſier, if inſtead of the mock elections of Biſhops by *Congè d' elire*, and the operoſe

way of ſuing out ſo many inſtruments, and going through ſo many offices, and there paying ſo many fees for them, in order to their full ſettlements in their preferments, Biſhops were made here in the ſame manner, as they are in *Ireland*, by the King's Letters Patents, in which caſe, there would be nothing further neceſſary, than thoſe Letters Patents, preſenting them to the benefice, as in the caſe of all other Eccleſiaſtical benefices, in the King's gift, and his Mandate to the Archbiſhop, to conſecrate, inſtitute, and inſtall them. By theſe means, a great deal of trouble, and expence would be ſaved, and Deans and Chapters delivered from the great danger of a Præmunire, which they are liable to in all ſuch elections, if they do not within twenty days, return elected the perſon, whom the King, in his letters miſſive, nominates to them. Theſe alterations would make ſuch promotions much more deſirable, than they now are, to many, who well deſerve them. But that, which made the Dean moſt averſe to purſuing any meaſures for obtaining the

the Biſhoprick, and weighed moſt with him, was, that he was very eaſy in his Deanry, which he could not promiſe himſelf he ſhould be in a Biſhoprick. In the former, his long experience had made him perfect maſter of all the buſineſs of the Cathedral Church, which he comprehended in its full extent; but had reaſon to fear, he ſhould not be able to do the ſame in the latter, eſpecially ſince now attending the Court, and Parliament, and affairs of State, are made ſo much the buſineſs of a Biſhop, which he knew himſelf to be wholly unacquainted with. Inſtead therefore of making any Intereſt for himſelf on this occaſion, he engaged all that he had for Dr. *Trimnell*, as he had lived a long while in friendſhip with him, and knew him to be a perſon of great worth and goodneſs, and every way deſerving the preferment he then aimed at; which the Dioceſe of *Norwich* afterwards fully experienced to their great ſatisfaction.

In the year 1709, he publiſhed his Tract *of the Original Right of Tythes.* His

deſign at firſt, was, to give the Hiſtory of Appropriations; that is, to ſhew by what means they begun, how they were alienated into Lay-hands, at the Reformation, the Right the Church ſtill hath to them, for ſerving the cure, repairing the chancell, and bearing all other Eccleſiaſtical burdens, the right, which the law hath now given Appropriators in them, and what are uſurpations made thereupon. This was his main deſign; and the treating of *the Original Right of Tythes* was intended no otherwiſe than as a Preface to this work. But when he came to write it, finding it ſwell to a bulk, beyond what he had expected, he thought it beſt, to publiſh this ſeparately, and reſerve the reſt for a ſecond work, having already made collections for that purpoſe. Whilſt he was engaged in this undertaking, the unhappy diſtemper of the ſtone firſt ſeized him, which put a ſtop to all further proceedings: for in order to compleat the work, and make it fully anſwer the end intended, it was neceſſary for him to conſult the *Cotton* library, the *Tower* of *London*,

don, and other places, where antient Records are kept, which he could not do, but by taking a journey to thoſe places; and being utterly diſabled from bearing any ſuch journey by his diſtemper, he was obliged to lay aſide the whole deſign.

At the end of this Treatiſe on Tythes, he publiſhed the Bill, which he had drawn for remedying the inconveniencies the Church ſuffers, from the holding pluralities of benefices, with Cure of Souls: His reaſons for this, as well as the occaſion of his writing this tract, have been mentioned above.

In the year 1710. being diſabled by the ſtone, from going any more into the pulpit, he reſigned his vicarage of *Trowſe*; and the Chapter, who had the patronage of it, gave it to one of their Minor Canons.

When this diſtemper firſt came upon him in the ſpring of the former year, he apprehended it was the ſtone in the kidney, from whence, with much pain, it

paſſed into the bladder; and when there, as he imagined, adhered to the ſide of it; for upon his taking a ſhort journey into the country, it was broke off by the ſhaking of the coach, which occaſioned his voiding a great quantity of blood; and from that time, he lived in conſtant pain, till he was cut for it, two years after. His reaſons for delaying this ſo long were that being now paſt ſixty, he was apprehenſive, it would be impoſſible for him to go through the operation, without certain death to him; and under ſuch circumſtances to put himſelf into the ſurgeon's hands, would be little better than ſelf-murder; and rather than be guilty of this, he was determined to ſubmit to the will of God, and patiently endure his calamity, however grievous and tormenting to him. This he did for two years together, ſuffering all that time extreme torment with great patience. At laſt, the diſorder grew upon him ſo much, that there was little probability of his living a month longer without ſome relief, and cutting being the only means, which gave him

him any proſpect of this, he was convinced, that in this caſe, he might venture to run the hazard of it. He ſent therefore for Mr. *Salter*, a famous Lithotomiſt then in *London*, to perform the operation; which he did with great dexterity, drawing out the ſtone, which was nearly of the ſhape and ſize of a ſheep's kidney, in leſs than three minutes time. After the operation, Mr. *Salter* ſtayed with him about a week; and in this time, the wound healed ſo faſt, and every thing looked ſo well, as to promiſe a certain cure in a month or ſix weeks time. Upon this Mr. *Salter* returned to *London*; leaving him in the hands of a young ſurgeon, who had been bred up under himſelf, then at *Norwich*, to finiſh the cure, and aſſured the Dean, he would be as ſafe in his hands, as in his own. But every thing fell out juſt the contrary; for after he had been under the care of this ſurgeon a whole year, he ſeemed to be much further from a cure, than when he had firſt undertaken him; and during all this time the Dean had ſuffered as

much pain and torment from him, as he had before from the ſtone itſelf. Whilſt he was in this condition, Lord *Sommers*, hearing of his caſe was pleaſed to expreſs, himſelf, that he thought Dr. *Prideaux* a perſon of greater value than to be ſo loſt; and ſent a meſſage to Mr. *Salter*, reprimanding him for having taken ſo little care of him. This produced a letter from Mr. *Salter* to the Dean, in which, he earneſtly adviſed and deſired him, to come to *London* to him; and accordingly the Dean, finding no aſſiſtance to be had where he was, reſolved on this journey; and for the conveniency of his travelling, contrived to take out all the ſeats of a large ſtage-coach, in which he laid his quilt and other bed cloaths, and lying thereon at his full length, was carried to *London*, with as much eaſe and ſafety, as if he had been in a litter. When Mr. *Salter* came to him, and examined into his caſe, he found the urinary paſſage ripped up and deſtroyed, and every thing ſo miſerably mangled and wounded, that he expreſſed no little wonder to find him

alive

alive after uſage, which he thought would have killed any body elſe. Nothing now remained but to cure theſe wounds, which he did in about two months time, when the Dean returned to *Norwich* again; but was ever after this, obliged to void his urine through an orifice, left in the place where the ſtone had been extracted, which was a great inconvenience to him, all his life after.

On his return to *Norwich*, he again applied himſelf to his ſtudies, which had been greatly interrupted by his unhappy diſtemper. The firſt thing he undertook after this, was to review his *Directions to Churchwardens*, upon the bookſeller's ſignifying to him, that he intended to print a third edition of that tract; and having made large additions to it, a third edition was printed and publiſhed in *Michaelmas* term, 1712.

Having finiſhed this work, he went on with his *Connection of the Hiſtory of the Old and New Teſtament*, which he had

had begun immediately upon his dropping the deſign of writing the Hiſtory of Appropriations; but being interrupted by his diſorder growing upon him, was obliged to lay it quite aſide, till God ſhould give him better health to enable him to proceed in it; and having now, by his mercy, in ſome meaſure obtained this, he purſued his intention, and finiſhed the firſt part in the year 1715, which was publiſhed in *Michaelmas* term following. The ſecond part came out two years after in *Hillary* term, 1717-18. This work, at the end of the year 1720. had undergone eight editions in *London*, beſides two or three printed at *Dublin**. Little need be ſaid of a book, which is ſo generally well known, and has been read by moſt perſons of all ages, who delight in reading at all, as affording abundant matter for the inſtruction as well as entertainment of all ſorts of perſons. In a work of this kind, which is ſo extenſive in its own nature, and collected from ſuch variety of Authors of different nations, ages,

* It has likewiſe been tranſlated into the *French* and *Italian* languages.

and

and languages, who ſo often contradict one another, where they ſpeak of the ſame facts and perſons, and ſometimes themſelves, it is not to be wondered at, if there are ſome miſtakes; but much more ſo, that ſo few of theſe have hitherto been obſerved by the learned. The following letters, which were written in anſwer to ſome obſervations of this kind, ſent him by his learned and ingenious friend and kinſman, *Walter Moyle*, Eſq; will ſufficiently teſtify, with what candour he treated ſuch as differed from his opinions, and how ready he was to re-examine and correct any thing, that was thought amiſs.

* Dr. PRIDEAUX's Firſt Letter to Mr. MOYLE.

" *Dear Couſin,*

" I Thank you for your kind letter, " and the pains you have taken about " my book. I ſhould have been glad of

* Vide *Moyle's* Works, printed at *London*, 1726. Vol. II.

ſo

" ſo learned a friend near me, to whom
" I might have communicated this Hi-
" ſtory before it was printed. But now
" three editions being publiſhed of it,
" your obſervations come too late to be
" of any uſe for the correcting of any
" thing, that is miſtaken. However, I
" ſhould be glad to have all that you
" have obſerved; and if I live to ſee a
" fourth edition, I ſhall be ſure to exa-
" mine all that you ſhall ſuggeſt to be
" amiſs; and as I ſhall ſee cauſe for it,
" make corrections accordingly.

" As to your firſt obſervation, con-
" cerning the *Eaſt-India* trade, I per-
" ceive, my good Couſin has not ob-
" ſerved, that all that I ſay of it, is of
" the trade by ſea, and not of the trade
" by land, I thought no Reader would
" have underſtood it otherwiſe; but
" ſince you have, I ſhall in the ſecond
" part, where I ſhall have occaſion to
" ſpeak of this matter again, put in ſuch
" words, as ſhall prevent all miſunder-
" ſtanding of this matter.

" As

" As to what you write of *Zoroaſtres*,
" I am of nothing more ſure in Antient
" Hiſtory, than that he was never King
" of *Bactria*, or any other than a jug-
" ling impoſtor; and that the time of
" his flouriſhing was in the time of *Da-*
" *rius Hyſtaſpes:* and all the *Greeks*,
" that ſay any thing to the purpoſe, agree
" in this time. For his being King of
" *Bactria*, and his making war with
" *Ninus*, there is no authority but that
" of *Juſtin*'s, and thoſe, who have
" wrote from him. All the *Greeks* ſpeak
" otherwiſe of him, and ſome give him
" a very fabulous antiquity. But ſince
" you deſire only to have it proved to
" you, that he was not antienter than
" the time of *Darius Hyſtaſpes*, I will
" ſend you no further, than to the place
" in the proem to *Diogenes Laertius*,
" which I have quoted: there the ſuc-
" ceſſors of *Zoroaſtres* being named, *Oſ-*
" *tanes* is reckoned the firſt of them,
" and he came into *Greece* with *Xerxes*.
" *Suidas* calls him Περσομήδης; but there
" were

" were no *Perſomedians* before *Cyrus* uni-
" ted *Media* and *Perſia* together. *Sui-*
" *das*, I confeſs, is no old Author, but
" his collection is made out of thoſe,
" that were ſo; and many of thoſe he
" uſed are now loſt. That he is made
" cotemporary with *Pythagoras*, is ano-
" ther reaſon for the ſame thing. That
" paſſage, which you refer to in *Arno-*
" *bius*, if it proves any thing, it proves
" him to be cotemporary with *Cyrus*.
" And *Apuleius*'s placing him in the
" time of *Cambyſes* ſufficiently ſhows,
" there was then an opinion, that he li-
" ved about that time: and putting all
" this together, I think it is not to be
" doubted, but that when others call *Za-*
" *bratus*, *Zaratus*, *Zaras*, *Zaroes*, *Na-*
" *zaratus*, &c. is the ſame with *Zoro-*
" *aſtres*, the character of the perſon, as
" well as the ſimilitude of the names,
" proving this opinion. Perchance *Por-*
" *phyrius* might think *Zabratus* and *Zo-*
" *roaſtres* to be two different perſons;
" but this doth not prove them ſo, *Por-*
" *phyry* living many hundreds of years
" after.

" after. All that I aim to prove by theſe
" teſtimonies is, that the beſt evidence
" we have from among the *Greeks*
" and *Latins* for the time of *Zoro-*
" *aſtres* placeth him about the time,
" where I have put him. But as to the
" exact chronology of all his actions
" (which is not to be found in this or
" any other matter among the antient
" *Greeks*) I acknowledge, I follow the
" eaſtern writers, whoſe books are all full
" of him, and that not from oral traditi-
" on, as you ſuppoſe, but antient Au-
" thors. The *Arabs* indeed had no learn-
" ing till after the time of *Mahomet*; but
" the *Perſians* had; and from very an-
" tient times. And therefore I believe no
" *Arab* Author as to this matter, any
" further than he writes from the *Perſi-*
" *ans*; and if the *Perſians* have writings
" of this matter of above two thouſand
" years ſtanding, why ſhould not they be
" believed as well as *Herodotus* or *Thucy-*
" *dides?* *Zoroaſtres*'s own books are ſtill
" extant among the *Magians* in *Perſia*,
" and *India*; and from them are all the
" accounts,

" accounts, that in the *Eaſt* are given of
" him. And his books being of the ſame
" ſacred regard among them as the *Alco-*
" *ran* is among the *Mahometans*, it is not
" hard to conceive they ſhould be preſer-
" ved with the ſame care. As to *Texei-*
" *ta*, it is not a tranſlation, but a ſhort
" abſtract of *Emir Conda's Perſian* Hiſto-
" ry; that Hiſtory is ten times as big.
" And though that Author ſhould ſay
" nothing of *Zoroaſtres*, or *Zerduſht*, as
" they call him, this would not prove
" there was no ſuch perſon, any more
" than if the conteſted paſſage in *Joſe-*
" *phus* was given up concerning our Sa-
" viour, it would prove, that there was
" no ſuch perſon as *Jeſus Chriſt*, becauſe
" then there would be no mention of him
" in that Hiſtory. If there be no menti-
" on of *Zerduſht* in *Emir Conda*, good
" reaſon may be given for it. *Emir Con-*
" *da* was a *Perſian Mahometan*, and with
" them nothing can be in greater con-
" tempt than the *Magians* are in *Perſia*;
" and that might be cauſe enough for
" him

" him to take notice, either of them or
" their prophet.

" I BEG your pardon, I have not
" time to go over all your papers: o-
" thers, as well as you, call for the ſe-
" cond part of my Hiſtory; and being
" now in the laſt ſcene of my life, and
" almoſt at the end of that, I have little
" time to ſpare from this work; which
" for the gratifying of you and others, I
" would gladly finiſh before I die; but if
" I live to finiſh it, and another edition
" ſhould be publiſhed of the firſt part, I
" will then thoroughly examine all that
" you ſhall offer, but think my opinion,
" as to the time of *Zoroaſtres*, to be too
" well founded ever to be altered by me.

I am, *&c.*

Norwich,
Oct. 14*th*, 1716.

Second Letter.

" *Dear Couſin,*

" I have received more of your papers: " To anſwer fully all that you object, " would require a volume, which I have " not time or ſtrength to do, being almoſt " worn out by infirmity, cauſed by the " calamity I have ſuffered, and my ad- " vanced age, as being now juſt upon " the ſeventieth year of my life. This " hath ſo far broken me, as to confine me " wholly to my houſe, and moſt an end " to my chamber. Only ſince you preſs " particularly about the Ἀναβάσις, my an- " ſwer is, that *Xenophon* was not the Au- " thor of that book, but *Themiſtogenes* of " *Syracuſe.* This *Xenophon* himſelf ſays, " in the beginning of the third book of " his *Hellenics.* If you pleaſe to con- " ſult *Uſher's Annals, ſub Anno, J. P.* " 4313. you will find this there more ful- " ly made out. I have indeed quoted " that book under the name of *Xeno-*

" *phon,*

" *phon*, becauſe of the common opinion,
" which every where attributes it to him;
" but I think the truth is otherwiſe. I
" perceive you hang much upon the mat-
" ter of *Zoroaſtres*; but all that you ob-
" ject is built upon miſtakes: If you do
" not place him where I have, where
" elſe will you place him? Will you put
" him with *Plutarch* five thouſand years
" before the war of *Troy*; or with others
" ſix thouſand years before the time of
" *Plato*? Others indeed reduce the thou-
" ſands to hundreds; but all is fable, for
" the antients much affected a fabulous
" antiquity for all they relate. They, who
" put things lateſt, are generally neareſt
" the truth. It is eaſy in all ſuch mat-
" ters to make objections for pulling down;
" but then you ought to build up better in
" their ſtead. I write with a paralytical
" hand, which makes writing difficult to
" me; for which I alſo need your pardon.

I am, *&c.*

Norwich,
Jan. 30, 1716.

Third Letter.

" *Dear Couſin,*

" THOUGH my hand be almoſt
" paſt writing, as you will ſuf-
" ficiently ſee by this letter, yet I cannot
" omit thanking you for the kindneſs of
" your laſt. I hope e'er this you have
" received my book. I am ſure it will
" no where find a more obſerving and
" judicious Reader than yourſelf. I had
" ſufficient experience of this in your
" learned remarks on the former part.
" They have inſtructed me for the ma-
" king ſome alterations againſt another
" edition; but however I cannot recede
" from placing the *Zoroaſtres*, who was
" *Zerduſht* of the *Perſians*, and the Au-
" thor of the book, *Zundaveſtow* (which
" is the Bible of the *Magians*) in that
" very age, where my book has placed
" him. To ſay otherwiſe would be to
" contradict all the antient Hiſtories of

" the

" the *Perſians*, and the general tradition
" of all the Eaſt. What you object out
" of *Xanthus Lydius*, who lived in that
" very age, in which I place *Zoroaſtres*,
" looks like an unanſwerable argument,
" it being by no means likely, that this
" Author ſhould aſſert *Zoroaſtres* to have
" lived ſix hundred years before the ex-
" pedition of *Xerxes*, if he was his con-
" temporary. One anſwer hereto is, the
" Hiſtory, that in the time of *Diogenes*
" *Laertius* went under the name of *Xan-*
" *thus Lydius*, was none of his, but writ-
" ten by *Dionyſius Scytobrachion*, who
" lived a little before the time of *Tully*
" and *Julius Cæſar*. This *Athenæus* tells
" us *Lib.* XII. and quotes for it *Artemon*
" *Caſſandreus*, who wrote a treatiſe on
" purpoſe to make a diſtinction of the
" genuine Authors from the ſpurious,
" which were then extant. But I am ra-
" ther apt to think with *Pliny* (*Lib.*
" XXX. *c.* 1.) that there were two *Zoro-*
" *aſtres*, the elder of which was the
" founder of the *Magian* ſect, and the
" other the reformer; and that this latter

" was the *Zerduſht* of the *Perſians*, and " lived in the time where I have placed " him. *Pliny*, in the chapter laſt quoted, " tells us of a *Zoroaſtres*, who lived but " a little before (*paulo ante hunc* are " his words) that *Oſtanes*, who came " with *Xerxes* into *Greece*. *Plato*, in the " tenth book of his Politicks, ſpoke of a " *Zoroaſtres*, who was *Herus Armenius* " a *Pamphylian*. This ſame was the *Ar-* " *menius Pamphilus*, who, *Arnobius* tells " us, was familiarly acquainted with *Cy-* " *rus*. (See *Clem. Alex. Strom.* V. p. 436. " *Edit. Hins. Arnob. Lib.* I. *p.* 31.) I " acknowledge the paſſage in *Arnobius* is " very dark; but if it ſignifies any thing, " it muſt ſignify thus much, that there " was a *Zoroaſtres*, who lived in the " time of *Cyrus*. I may add hereto, " that the antiquity, which moſt of the " antients among the *Greeks* and *Latins* " attribute to *Zoroaſtres*, is notoriouſly fa- " bulous, as that of five thouſand years " before the wars of *Troy*, and another of " ſix thouſand years before the times of " *Plato*, *&c.* In moſt pretences to an-

" tiquity,

" tiquity, it may go for a general rule, " that they, who ſay the lateſt, ſay the " trueſt. As to your other objection " againſt *Alexander*'s having been at " *Jeruſalem*, the place you refer to in " *Pliny*, manifeſtly makes againſt you; " for the words there plainly prove, that " *Alexander* was then at *Jericho*, when " that inciſion was made in the balſam " trees, which he makes mention of; o- " therwiſe theſe words, *Alexandro Magno* " *res ibi gerente*, would be very imper- " tinently inſerted; and if he were at *Je-* " *richo*, he could not go from thence to " *Gaza*, without taking *Jeruſalem* in his " way. The words in *Pliny* to me " plainly imply that *Alexander* was at " *Jericho*, when that inciſion was made, " and that it was made at that time for " his ſake, to gather ſome of the balſam. " That an extraordinary providence has " always attended that People for their " preſervation is manifeſt. That they " are now in being, is a ſufficient proof " hereof.

" I am, *&c.*

Norwich,
July 10, 1718.

Fourth Letter.

" *Dear Couſin,*

" I Do moſt heartily thank you for
" your kind letter, eſpecially for the
" obſervations, which you have ſent me
" of my miſtakes in the laſt part of my
" Hiſtory. I muſt confeſs that about
" *Octavius*'s poſterity is a very great
" one. It is a downright blunder of my
" old head; and I am glad ſo accurate
" and learned a Reader has not obſerved
" more of them. This makes me hope
" that no more ſuch have eſcaped me. I
" have mended this and all the others
" you have taken notice of; only I can-
" not make *Socrates* a *Sodomite*. The
" place in *Juvenal*, which you mention,
" reflects on him for his affection to *Al-*
" *cibiades*, as if that were a ſodomitical
" amour. I am paſt labouring any fur-
" ther, being now paſt the ſeventieth
" year of my age; if I outlive the enſu-
" ing

" ing winter, it is more than I expect, or
" indeed desire; for I have now upon
" me those decays both of body and mind,
" as make me fully sensible, *Gravis est*
" *& dura senectus.* Every body cannot live
" so long as my aunt *M. M.* though per-
" chance I might have lived much longer,
" and in full vigour, had not my great
" calamity come athwart me: consider-
" ing that, it is much, that I have lasted
" so long. I bless God for all his mer-
" cies hitherto. I am,

" *Dear Cousin, &c.*"

Norwich,
Septemb. 6, 1718.

THE learned and ingenious Mr. *Warburton* has likewise differed from Dr. *Prideaux* as to the age of *Zoroastres*, in his *Demonstration of the Divine Legation of* Moses.

ON the first of *August* 1714. Queen *Anne* died, and King *George* the first succeeded

ceeded to the throne of theſe Realms. Upon this a new Parliament was called in the enſuing ſpring; when a certain gentleman of great note and influence in the Houſe of Commons came to *Norwich* upon occaſion of the Election, and Dr. *Prideaux* going to wait on him, took this opportunity of putting into his hands the following paper.

THERE *are lands in* England, *to the value of ſeveral thouſands of Pounds* per Annum, *which are held in truſt for the maintaining of Maſs Prieſts in* England, *and Popiſh ſeminaries and monaſteries beyond ſea, whereby a ſet of men are bred up, ſupported and maintained, on purpoſe, to be continual enemies to our Church and State, and who accordingly make it their conſtant buſineſs, by all the means they are able, to diſturb the peace, aud work the ruin of both. And theſe men under the helps and encouragement, which they have received from the rents of theſe lands, have been ſo miſchievouſly buſy in carrying on plots and pernicious deſigns againſt the publick*

publick peace of this realm, and have had that ſucceſs therein, that they have truly been the authors of all the diſturbances, that have happened amongſt us for theſe hundred and fifty years laſt paſt; and thereby have brought us more than once to the very brink of ruin. And it cannot well be hoped, that this realm will ever firmly enjoy peace and quiet, as long as ſuch a buſy and miſchievous ſet of men are bred up and maintained out of our own revenues, to be continually labouring and laying plots for the diſturbance of it: For they are all of them like Hannibal, Jurati ad aras, *never to ceaſe being our enemies till they have undone us.*

AND *therefore for the remedying this evil, it is propoſed, that all the lands thus held in truſt, for the uſe and benefit of ſuch ſeminaries, monaſteries, or Maſs Prieſts, or of any depending on them, be taken from them, and ſold towards paying the publick debts of the Nation, and that in order to make a diſcovery of the ſaid lands, it be enacted by Parliament-*

that

that it ſhall be felony without benefit of Clergy, in all, that now are, or have at any time paſt been parties or privies to the ſaid truſt, knowing the ſame, or have been any ways concerned in the adviſing, making or conveying of them. And that power be given to call all perſons upon their oaths, who ſhall be thought any way able, to give any information concerning the ſaid truſts, and to examine them upon all ſuch interrogatories, as may lead to the diſcovery of them. And whereas beſides lands, there are alſo Mortgages, Rents, Charges, Stocks, Bonds, and Shares of Funds, Impropriated Tythes, and other intereſts held in truſt, for the ſame uſes, that theſe be all ſeized alſo for the ſame uſe of the publick, and the like method be ordained for the diſcovery of them.

ALL *theſe truſts, if fully diſcovered, will amount to above the value of a million of money, which may be of great help to the publick, in our preſent exigencies.*

THIS propoſal had ſo good an effect, that in the enſuing Parliament it was enacted,

acted, that all such estates, as are thus holden in trust for the uses above-mentioned, be forfeited to the publick; and accordingly several of them were seized as forfeited, and applied to the publick uses of the Nation, by the Commissioners appointed for that purpose.

In *Hillary* term, *Anno Domini* 1717, he published the second part of the *Connection of the History of the Old and New Testament*, and dedicated this part, as he had done the former, to the Earl of *Nottingham*, in acknowledgement of the favours he had received from that Nobleman.

This History was the last work he finished for the publick; for he being now past his seventieth year, he found infirmities grow very fast upon him; and these were hastened on by what he had suffered in being cut for the stone, and the ill management he had afterwards fallen under. About this time, he was seized with a paralytical shaking in his left hand, which

which ſix yeas after ſeized his right alſo, and at length weakened it to that degree, that he could no longer hold a pen to write with; and as theſe weakneſſes of body crept on him, they much impaired and weakened the vigour of his mind, ſo that he could no longer carry on his ſtudies with his uſual ſtrength and aſſiduity, which made him think it time to give over, as one ſuperannuated for any further Undertaking: And therefore tho' he had other works in deſign, and for ſome of them had materials in a great meaſure in readineſs for the compoſure, he thought it propereſt to drop them all, as not expecting he ſhould live long enough to finiſh whatever he ſhould begin; and that if he did finiſh any thing under theſe decays and infirmities, it would be liable to great errors; and he did not think it proper either to hazard his own character, or affront the publick ſo far, as to offer any thing of this kind. And therefore for the remaining part of his life, he was reſolved to ſend nothing more to the preſs, but confined himſelf ſolely

ſolely to the duties of the ſtation, to which he was called; and faithfully to diſcharge theſe, and bear the burden of his infirmities, was work enough for him during the latter part of his life.

For ſome time after the publication of his *Connection of the Hiſtory of the Old and New Teſtament*, ſeldom a week paſſed without his receiving letters with remarks and obſervations upon it, from the Learned, in different parts of the Kingdom, ſome raiſing difficulties, others deſiring information as to the explaining ſome difficult paſſages in it. To all theſe he conſtantly returned anſwers, and gave the beſt ſatisfaction he could, till by his age and other infirmities, he became incapable of bending his mind to any matter of difficulty.

Of all theſe, who made objections or remarks, there was no one, who did it with more learning or ſtrength of argument, than his worthy kinſman *Walter Moyle*, Eſq; of *Bake*, in the County of *Cornwal*,

Cornwal, who has been mentioned above. This Gentleman for his great learning, judgment and wit, mixed with uncommon humanity and ſweetneſs of temper, was juſtly eſteemed by every one, who had the happineſs of being acquainted with him. In the younger part of his life, he had ſerved in Parliament ſeveral years during the reign of King *William*, where he made a conſiderable figure by his great knowledge and learning, much beyond what could be expected at his years. Afterwards he retired into the country, and lived at his ſeat in *Cornwal*, upwards of twenty years before he died, where he collected together a well choſen library of books, and amongſt theſe, ſpent the remainder of his life. He was one of thoſe perſons, who, unhappily for the Learned World, had no opinion of his own writings; and therefore, not long before he dyed, deſtroyed moſt of his finiſhed performances. He died on the 9th of *June*, *Anno Domini* 1721, in the forty-ninth year of his age.

FROM

FROM the year 1686, to the time of his death, Dr. *Prideaux* conſtantly reſided at the Cathedral, of which he was a member, excepting only the four years, that he lived at *Saham*. How he employed himſelf there, appears ſufficiently from what has been ſaid above. During all the time, that he was Dean, he never had the leaſt difference with the Chapter, or any of the Members of it, which other Deans, his predeceſſors, were hardly ever free from. This was owing to the prudence and integrity of his conduct towards them; for he always treated the Prebendaries with all the reſpect, that was due to them, and was as careful of their rights, as of his own; and never took upon him to determine any thing of the common right and intereſt of the Church, without the common conſent and advice of the Chapter. In all his tranſactions with them he never hid or concealed any thing from, but conſtantly laid all their affairs openly and fairly before them, as having no views or by-ends of his own to ſerve: And this was a method of proceed-

ing, which that Church had not always been uſed to, and ſo far gained him their confidence and eſteem, that they truſted all their affairs in his hands, without any reſerve, as having never found themſelves deceived by his management. His reſiding conſtantly at the Cathedral gave him an opportunity of looking after the fabrick of the church, and ſeeing that it was kept in good repair; and this he took care of as well before, as after he was Dean; for, while he was Prebendary, he was generally Treaſurer; and to repair the Church was one main part of his office. His method was, according to the direction of the Local Statutes, to order the Church every *Lady-Day* to be carefully reviewed by able workmen, and, if any decays were found, he took care to have them repaired by the *Michaelmas* following, unleſs they were ſo great, as to exceed what the revenues of the Church could bear; and then, what could not be done in one year, was done in two. And, had he not been thus careful one year particularly, and put the ſpire, which is a beautiful edifice, in thorough good repair,

it would, in all probability, have been blown down by a great ſtorm, which happened very ſoon after he had cauſed it to be repaired, and muſt, in falling, have cruſhed and ruined a great part of the Church.

In the ſeventy-fourth year of his age, finding himſelf ſo much weakened by his infirmities growing upon him, that he could no longer uſe his books as formerly, and being deſirous, that his Collection of Oriental Books ſhould not be diſperſed, but kept all together in ſome Publick Library, he permitted his ſon, who had been educated at that College, to make a preſent of them to the Society of *Clare-Hall* in *Cambridge:* And accordingly they were ſent thither, and placed in the College Library, to the number of three hundred volumes, and upwards.

About a year before his death he was taken with an illneſs, which ſo far reduced him, as to confine him wholly to his chamber; and at laſt his infirmities increaſed to ſuch a degree, as rendered

him incapable of helping himſelf in the common offices of life. All this was the effect of the ill conduct he fell under after his being cut for the ſtone; for the long confinement he then underwent, and the loſs of blood he ſuſtained, weakened him ſo much in his limbs, that he was never free from paralytical ſhaking, and rheumatick pains; ſo that he gave himſelf up to the thoughts of death, expecting it with that chearfulneſs and reſignation, which naturally flow from the reflection on a life well ſpent. He expired on *Sunday* evening, the firſt of *November*, *Anno Domini* 1724, in the ſeventy-ſeventh year of his age, after an illneſs of about ten days, and was buried, according to his own direction, in the Cathedral of *Norwich*, on the *Wedneſday* following.

THUS much has been ſaid of his life and converſation in general: As the reader may poſſibly be deſirous of a more particular inſight into his character and manner of life, the following account is taken from the report of thoſe, who knew him beſt,

beſt, and converſed with him moſt intimately.

Dr. Prideaux was naturally of a very ſtrong, robuſt conſtitution, which enabled him to purſue his ſtudies with great aſſiduity; and notwithſtanding his cloſe application, and ſedentary manner of life, enjoyed great vigour both of body and mind for many years together, till he was ſeized with the unhappy diſtemper of the ſtone. His parts were very good, rather ſolid than lively: His judgment excellent. As a Writer he is clear, ſtrong, and intelligent, without any pomp of laguage, or oſtentation of eloquence. His converſation was a good deal of the ſame kind, learned and inſtructive, with a conciſeneſs of expreſſion on many occaſions, which to thoſe, who were not well acquainted with him, had ſometimes the appearance of ruſticity. In his manner of life he was very regular and temperate, being ſeldom out of his bed after ten at night, and generally roſe to his ſtudies before five in the morning. His manners were ſincere and candid. He generally ſpoke his mind

with freedom and boldneſs, and was not eaſily diverted from purſuing what he thought right. In his friendſhips he was conſtant and invariable; to his family was an affectionate huſband, a tender and careful father, and greatly eſteemed by his friends and relations, as he was very ſerviceable to them on all occaſions. As a Clergyman, he was ſtrict and punctual in the performance of all the duties of his function himſelf, and carefully exacted the ſame from the inferior Clergy and Canons of his Church. In party matters, ſo far as he was concerned, always ſhewed himſelf firmly attached to the intereſt of the Proteſtant Cauſe, and Principles of the Revolution; but without joining in with the violence of Parties, or promoting thoſe factions and diviſions, which prevailed both in the Church and State, during the greater part of his life. His integrity and moderation, which ſhould have recommended him to ſome of the higher ſtations in the Church, were manifeſtly the occaſion of his being neglected; for buſy Party Zealots, and men more converſant in the arts of a Court, were eaſily preferred over him,

him, whoſe higheſt, and only ambition was, carefully to perform what was incumbent on him in every ſtation in life, and to acquit himſelf of his duty to his God, his friends, and his country.

A Letter ſent to Archbiſhop Tenniſon, *on his firſt promotion to the Archbiſhopric of* Canterbury, *by Dr.* Humphry Prideaux, *then one of the Prebendaries of the Church of* Norwich, January 23, Anno Domini 1694-5.

" *My Lord,*

" YOUR Grace being now eſtabliſh-
" ed in the Archbiſhopic, as I do
" exceedingly rejoice myſelf in the aſſured
" proſpect, which I have of the great
" benefit, which this Church will receive
" from the wiſdom and piety of your con-
" duct in your preſidency over it; ſo I
" humbly beg leave to offer to your con-
" ſideration a matter, which I think of
" great moment to the intereſt of the
" Holy Religion, which we profeſs, and
" exceedingly worthy of your Grace's

" piety to concern yourſelf in it. The
" incloſed Paper propoſeth the whole
" matter, and informs you of a million
" of ſouls within your Grace's Province,
" as belonging to the Dioceſe of *London*,
" which none of your predeceſſors ever
" extended their paſtoral care unto, and
" which I think cannot, without a great
" reproach and ſhame to our whole
" Church and Nation, be any longer neg-
" lected; and I fear, ſince God hath by
" his providence put them under our go-
" vernment, he will require of us an ac-
" count of their ſouls, if we make no
" uſe of ſo fair and advantageous an op-
" portunity of adminiſtring to them the
" means, whereby they may be ſaved;
" eſpecially ſince they are not of the ſa-
" vage and wild nations, ſuch as we have
" to do with in the *Weſtern* Plantations
" (whoſe barbarity ſo ſtrongly indiſpoſeth
" them for Chriſtianity, as in a manner
" to make all attempts for their conver-
" ſion to it impracticable, till they ſhall
" be better civilized) but, by the beſt ac-
" counts we have of thoſe countries, they
" are a civilized, polite, and ingenious
" people

" people, who have all mechanical arts in
" a great height among them, and are
" very capable of all manner of inſtruc-
" tion, and are very docile to receive it;
" and many of them in their morals even
" exceed the beſt of the Chriſtians, that
" live among them, and conſequently re-
" commend themſelves unto us as deſerv-
" ing of a better religion than that, which
" they do profeſs. I confeſs, the proper
" time to have made this propoſal was,
" when the new *Eaſt-India Charter* was
" granted. For then the Company might
" have been obliged, by having it made
" a condition of their eſtabliſhment, to
" maintain a School and a Church for the
" benefit of the *Indian* inhabitants in each
" of thoſe towns, which belong to them
" in thoſe parts. But your Grace was
" not then Archbiſhop, who, by your can-
" dour in kindly accepting from me pro-
" poſals of a like nature formerly, have
" encouraged me to hope from you as
" favourable an acceptance of what I now
" offer, which I had not confidence
" enough to preſume on from your pre-
" deceſſor; who am no more than an

" inferior Preſbyter of your Province.
" But, although that opportunity be ſlip-
" ped, yet there is another at preſent in
" hand, which is it, that haſtens to your
" Grace this preſent propoſal. The Cha-
" racter of the Company directs them to
" make by-laws, which they have but
" the laſt week agreed on, and are now
" making them ready to be confirmed by
" the Broad-Seal. I humbly offer it to
" your Grace's conſideration, whether this
" may not be a fitting opportunity to in-
" terpoſe with his Majeſty, that they may
" be obliged to take in, among their by-
" laws, this alſo of doing ſomething to-
" wards that good work, which I now
" propoſe. The *Eaſt-Indies* are full of
" miſſions from thoſe of the Popiſh Com-
" munion, who ſtick not to expoſe them-
" ſelves to all manner of hazards and
" dangers to enlarge the Kingdom of our
" Saviour, by endeavouring to convert
" thoſe Infidels to the Chriſtian Faith.
" And the *Dutch* have not been wholly
" wanting of doing their part, in thoſe
" places, where they have eſtabliſhed their
" power: only the *Engliſh* have never

" yet

" yet done any thing this way. All that
" hath been offered at hath been by Mr.
" *Boyle:* For, being about twenty years
" ſince deſired to take on him the trouble
" of one of the *Eaſt-India* Committee,
" becauſe they thought his directions
" might be very uſeful unto them in that
" part of their trade, which relates to
" drugs imported hither from the *Indies*,
" he ſoon took notice of this great defect
" of the Company, in being ſo intent
" upon their lucre, as to have no concern
" at all to imploy the great advantage,
" which they had eſpecially over their
" own ſubjects, to promote the honour
" and worſhip of God, by the converſion
" of thoſe poor Infidels in thoſe places
" where, by his bleſſing, they had ſo
" much advanced their worldly intereſt,
" by the prodigious increaſe, which that
" trade had brought them for ſeveral years
" paſt. With which this pious and learn-
" ed Gentleman being very ſenſibly touch-
" ed, after having made ſeveral applica-
" tions to the Company in vain, at laſt
" attempted ſomething upon his own
" purſe, and in the year 1677, wrote to

" Biſhop

" Biſhop *Fell* about it, propoſing to have
" the *Malayan* Goſpels reprinted at *Ox-*
" *ford* from the *Dutch* copy for this pur-
" poſe. The good Biſhop hereon ſent
" for Dr. *Marſhall* and myſelf, to adviſe
" about the matter with us; and this pro-
" duced the little treatiſe from that worthy
" and good man, Dr. *Marſhall*, which I
" herewith ſend to your Grace. I con-
" feſs I had four objections againſt the
" thing, as then propoſed, which I can-
" not yet anſwer. 1. The Goſpels, then
" propoſed to be printed, being after the
" *Dutch* copy, they were in the *Dutch*
" character, and not in the *Malayan*, which
" is the ſame with the *Arabic*; and there-
" fore I thought it could not be ſo uſeful
" to the natives, who underſtand their
" own language beſt in their own charac-
" ter. 2. The *Malayan* words being in
" that verſion ſpelled after the *Dutch* pro-
" nunciation of the letters, they would
" not ſo well ſuit with thoſe, who are to
" be inſtructed by the *Engliſh*. 3. That
" verſion was made from the *Dutch* tranſ-
" lation, which (may we judge of it from
" the comment publiſhed by the author

" of

" of that tranſlation, and ſince *Engliſhed* by
" Mr. *Haake*) is by no means a good one.
" However, a verſion from hence I thought
" colud not be ſo proper for an *Engliſh*
" Plantation. 4. That the *Malayan* lan-
" guage is moſtly uſed in *Malacca*, the
" *Molucco's*, *Java*, and the other iſlands
" of the *Indies*, where is the main of the
" *Dutch* trade. But the *Engliſh* eſtabliſh-
" ment is moſtly in the continent, near
" the territories of the Great *Mogul*, where
" the people ſpeak another language. In-
" deed, in all the coaſt-towns, that lan-
" guage is ſpoken among traders, as the
" *Lingua Franca* is in the *Mediterranean*.
" But the language of the country, uſed
" by the people, is wholly different from
" it; and therefore the *Malayan* Goſpels,
" although they may fully ſerve the *Dutch*
" deſign, will not anſwer ours, becauſe
" our ſettlements and factories are where
" the *Malayan* is not the vulgar, as it is
" in all the places belonging to the *Dutch*,
" which I have mentioned. However, I
" remember the book was printed, though
" not at the *Oxford* Theatre; and Dr.
" *Marſhall's* ſmall treatiſe, which I ſend

" here-

" herewith, was printed with it, by way
" of preface to the book. But, what
" good ſucceſs this attempt had, I cannot
" ſay, having never after heard any thing
" more of it. The worthy and honour-
" able Gentleman, now with God, at
" whoſe charge the thing was done, hav-
" ing lived and died in your Grace's
" pariſh, while you were Miniſter of St.
" *Martin's in the Fields*, perchance you
" might from himſelf have received a
" full account of this matter much more
" perfectly than I am able to give it, who
" have lived all my time at a diſtance
" from *London*, and therefore wanted the
" opportunity of ſo well acquainting my-
" ſelf with affairs ſo remote from me.
" However, the impreſſion, which the firſt
" propoſal made on me, hath ſtuck in
" my mind ever ſince; and the prints,
" which the *Eaſt-India* Company have
" publiſhed to defend themſelves againſt
" the late attacks made upon them, firſt
" by the Interlopers, and ſince in Parlia-
" ment, having informed me of the vaſt
" numbers of thoſe poor Infidels, who live
" under their government in *India*, with-

" out

" out receiving any benefit to their ſouls
" from them, this hath further moved me
" to be concerned for them, and for the
" great neglect, which we are guilty of,
" as to the intereſt of *Jeſus Chriſt*, in
" omitting ſo fair an opportunity of bring-
" ing them to him. And this is it, which
" hath conſtrained me to put theſe papers
" into your Grace's hands; and I humbly
" beg I may not be thought troubleſome
" in ſo doing. It is the intereſt of our
" Great Maſter, to whom your Grace and
" I are equally ſervants. But you have
" the greater power, and the larger ta-
" lents, whereby to promote it. The
" moſt that I can do, is to offer the mat-
" ter to be conſidered: your Grace is
" only able to bring it to any effect. I
" confeſs we have work enough at home,
" God Almighty help us; but this is no
" ſufficient reaſon, when an opportunity
" is offered to ſerve him elſewhere, for
" us to neglect it. If the Company can-
" not be brought to do ſomething in the
" buſineſs, it would be a work worthy of
" your Grace to promote it, by the con-
" tributions of well-diſpoſed Chriſtians a-

" mong

" mong us; and it would be a matter of
" great reputation to our Church, if we
" alone, who are of the Clergy, ſhould
" undertake it. And, whenever it ſhall
" be thus undertaken, though I ſerve the
" Church moſtly upon my own eſtate,
" yet my purſe ſhall be opened as wide
" towards it as any man's. I will readily
" ſubſcribe an hundred pounds, at the
" firſt offer; neither ſhall I ſtop here, if
" the work goes on; and, if others will
" give proportionably, I doubt not but that
" a great deal might be done herein. But
" I have, I fear, too much tranſgreſſed
" upon your Grace's patience, in com-
" municating my thoughts to you of
" this matter. I humbly beg your par-
" don; and am,

My Lord,

Norwich, Jan. 20, 1694-5.

Your moſt obedient

Humble Servant,

Humphry Prideaux.

An Account of the Engliſh *Settlements in the* Eaſt-Indies, *together with ſome Propoſals for the Propagation of Chriſtianity in thoſe parts of the world.*

THE *Eaſt-India* Company are poſſeſſed of, in *India*, 1. The fort *St. George* and the city of *Madras*, adjoining thereto, in the bay of *Bengala*, in which are an hundred thouſand families. 2. The city and iſland of *Bombay* in the bay of *Cambaya*, in which are fifty thouſand families. 3. The fort *St. David* on the coaſt of *Coromondel*, which being ſaid to be as populous as *Bombay*, we may reckon it to contain alſo fifty thouſand families: and this laſt, being a place exceedingly well ſituated both for health and trade, as being accommodated with a navigable river and a very good caſtle for the defence of the inhabitants, is daily a growing, and like in a ſhort time to become as populous as *Madras:* So that in theſe three places only, beſides the forts, which the

Company have in the iſlands for the ſecurity of their pepper trade, are two hundred thouſand families, which we may well compute at a million of ſouls, allowing five to a family; and all theſe are ſubject to ſuch laws, both for life and goods, as the Company, by virtue of their charter, ſhall think fit to impoſe upon them. All which (excepting what relates to fort *St. David*, which is a place lately bought by the Company) is acknowledged in their own papers, which at ſeveral times they have publiſhed in their defence, firſt againſt the Interlopers, and afterwards when queſtioned in Parliament.

THESE million of ſouls under the ſubjection of the *Eaſt-India* Company are either *Jews*, *Mahometans*, *Portugueſe* Chriſtians, or *Gentiles*; but the main bulk of them are *Gentiles*; ſo our Merchants call the Heathen *Indians*. Only in the iſland of *Bombay* there are alſo ſome few *Perſees*, who, being of the remains of the old ſect of the *Magians*, worſhip the fire.

THE *Mahometans* have in theſe places their moſques, the *Jews* their ſynagogues, the *Gentiles* their *Pagodes* or temples for heathen worſhip, and the *Portugueſe* their maſs-houſes, where they corrupt Chriſtianity to a degree worſe than Heatheniſm. But there is not ſo much as a Chapel in any of them for the true Religion of *Jeſus Chriſt*, except at Fort *St. George* only, where lately a Church hath been built, for the uſe of the *Engliſh* factory, by the piety and care of Mr. *Maſters*, then Preſident, without any help or countenance from the Company in order thereto: In other places the room they eat in contains their congregation. Nor is there any the leaſt care taken to propagate the Goſpel among the natives, although it be their ſecular intereſt, as well as their ſpiritual, to make as many of their ſubjects as they can of their own religion, that ſo they may be the firmer and more faithfully united to them: But, on the contrary, they are ſo careleſs and impiouſly unconcerned in this matter, that they permit the Popiſh Prieſts to come into the fami-

lies of the *Engliſh* ſettled there, and pervert their ſervants and ſlaves to their idolatrous ſuperſtition, which is there practiſed in the groſſeſt manner in the world.

THE *Gentiles*, who make the main bulk of the inhabitants of thoſe three places above-mentioned, are an ingenious, civilized people, who know letters, and are well ſkilled in many arts, as their manufactures imported hither abundantly demonſtrate; and, for the moſt part, are of good morals, which their religion, the moſt refined piece of Heatheniſm ever yet in the world, moſt ſtrongly obligeth them unto; and therefore they are thus far the better prepared to hearken to what reaſons may be offered to them for Chriſtianity, and the eaſier diſpoſed to embrace it.

THE *Dutch Eaſt-India* Company do maintain in the *Indies* thirty or forty Miniſters for the converſion of theſe poor Infidels, who are under their dominion, and are at the annual expence of ten thouſand pounds for this purpoſe, and have hereby converted many hundred thouſands

of them to the true Chriſtian Faith: And, for the further propagating of it, have lately erected a College or Univerſity in the iſland of *Ceylon*, in which one place only (which is not the tenth part of their dominions in the *Indies*) they have have above eighty thouſand converted *Indians* upon the roll, for whoſe uſe they print Bibles, Catechiſms, and many other books, in the *Malayan* and other *Indian* languages, which they anually diſtribute among them for their better inſtruction in the Chriſtian Religion.

THE *Dutch Eaſt-India* Company do further take care, that all places, where they have any factories, and all ſhips, which they ſend to *India*, be provided with able Miniſters well encouraged to preach the Goſpel, and adminiſter the Sacraments in the ſaid factories and ſhips. But the *Engliſh Eaſt-India* Company are ſo negligent herein, that, although they have in the iſland of *St. Helena* a fort and town, in which are ſeveral hundreds of inhabitants, all *Engliſh*, they allow them no Miniſter, and conſequently, there

being no preaching of the Word, no administration of the Sacraments, nor any public Worſhip among them, for want hereof, thoſe poor people are degenerated to that degree of barbarity, as to be reckoned the vileſt and moſt wicked of any our ſhipping meet with in their whole voyage to the *Indies*. The *Engliſh* Company do, indeed, maintain Chaplains for their factories at *Surat*, *Angola*, *Bombay*, and Fort *St. George*, and Fort *St. David*; but allow them ſo ill, and treat them ſo badly, that they are able to do them but little ſervice under theſe diſcouragements. And, as to their ſhips, although they carry, moſt an end, great numbers of men, and are ſometimes eight or ten months on the voyage, as well going as returning; yet, all that time, they are, for the moſt part, without prayers, preaching, or ſacraments; ſeldom ever having any Chaplain on board, unleſs accidentally ſuch as are going to, or returning from their factories in the *Indies*.

IT is evident, that the *Engliſh Eaſt-India* Company have of late, in a ſhort time,

time, from great wealth and power, fallen almoſt to nothing, while the *Dutch Eaſt-India* Company grow and thrive, and are now arrived to that power, as even to equal, in riches, ſtrength, and extent of dominion, the greateſt Potentates in thoſe parts, ſcarce excepting the Great *Mogul* himſelf.

If we will examine into the cauſe, why the bleſſing of God is ſo largely given to the one, while denied in ſo great a degree to the other, none appears more obvious than the care, which the *Dutch* take to promote the honour of God, by converting the Infidel *Indians* to him, wherever they ſettle, and the total neglect of the *Engliſh* to do any thing herein. And therefore, for the removal of the curſe, which is now ſo apparently upon the *Engliſh Eaſt-India* Company in all their concerns, a more effectual courſe cannot be recommended unto them, than that they endeavour to procure the bleſſing of God upon them by the ſame methods of piety, which the *Dutch* do; in order whereto I offer theſe following propoſals.

1. THAT at *Madras*, *Bombay*, and Fort *St. David*, there be in each of them a a School and a Church erected, where the inhabitants may be inſtructed in the Chriſtian Religion, in their own language.

2. THAT, in order hereto, men of piety and prudence may be found out and encouraged to undertake the miſſion, where they will undergo no ſuch dangers and perſecutions, as the firſt planters of the Goſpel did, becauſe in thoſe places they will be under the protection of the *Engliſh* Government.

3. THAT a Seminary may be erected in *England* to breed up perſons to ſupply this miſſion for the future; and that they be therein inſtructed, not only in all parts of good learning to enable them to withſtand the oppoſitions of the Popiſh Prieſts (who ſwarm in the *Indies*, and will be ſure to obſtruct this work all they can) but alſo in the *Indian*, *Malabar*, and *Sanſcret* languages. The former two are the modern languages of *Indoſtan*, the firſt

ſpoken

ſpoken through all the Empire of the *Mogul*, and the latter in the peninſula of *Malabar*; and therefore are neceſſary for thoſe, who ſhall be ſent to preach the Goſpel to thoſe people. The *Sanſcret* is the old language of the antient *Indians*, and is ſtill retained among the *Bramins* or *Indian* Prieſts, as the *Latin* is among us, and is the learned language among them, in which all the books of their religion, philoſophy, and other learning, are written; and therefore, in order to confute their religion, it being neceſſary to underſtand their books, this language is very requiſite for thoſe, who ſhall be ſent on this undertaking.

4. THAT the choice of thoſe, who ſhall be bred up in this Seminary, be made up of poor boys out of the hoſpitals of *London*, or elſewhere, ſuch whoſe fortunes can give them no temptations, when educated for this employment, to refuſe to undertake it; and that care be taken only to elect ſuch for this purpoſe, whoſe temper, parts, and inclinations, may promiſe them to be moſt capable of being fitted for

for it: or elſe I would propoſe, much rather,

5. THAT, after this matter hath received ſome ſettlements and progreſs, the perſons to be bred up here for this employment be brought from *India*; which will have theſe two conveniencies, firſt, that the language of the country, from whence they come, will not be to learn; and ſecondly, that, when they are bred up, there will be no ſuch danger of their miſcarrying, when they come thither again into their native country, as the *Engliſh* are liable unto on their going hence into ſo hot a climate.

6. THAT the perſons to be brought from *India* for this purpoſe be choſen out of the children of the *Malabar* Chriſtians, who are an ancient church in thoſe parts, provided they be of ſuch, as are not infected with the corruptions of Popery, which the *Portugueſe* of *Goa* have much laboured to introduce among them.

7. THAT,

7. THAT, when Chriſtianity ſhall have made ſuch a progreſs in thoſe parts, as to encourage the ſettling of a Biſhop at *Madras*, or any other place of the *Engliſh* ſettlements in thoſe parts, the ſaid Seminary to be removed thither, and the care of it committed to the charge and government of the ſaid Biſhop; that ſo, Miniſters being there bred up upon the ſpot, the charge, fatigue, and danger of a long voyage from thence hither for their education, and afterwards back again thither, for their entering on their miniſtry in that country, may be prevented and avoided.

8. THAT ſuch, as have been in the country, and by their long converſe there are well acquainted with the circumſtances of the places and the temper and humour of the inabitants, be adviſed with about what methods may be moſt proper to be followed by the firſt undertakers, for the founding of a Chriſtian Church of the nations in each of the places above-mentioned, and how they may beſt learn the languages they are to addreſs them in,

con-

concerning which I reckon great caution and good meaſures ought to be taken; for the greateſt difficulty will lie in the beginning. If once, by God's bleſſing on ſuch a pious undertaking, a Chriſtian Church be founded in each of thoſe places, and Miniſters ſettled there to preach in the language of the country, the matter will afterwards go of itſelf, and the countenance of the Government will be ſufficient to give growth and increaſe thereto, provided the conduct of the Miniſters be ſuch, as to manage the undertaking by no ſuch methods, as may exaſperate the inhabitants, or give the leaſt diſcontent to them: Becauſe, if this ſhould be done by interpoſing compulſion, or any other ungrateful and diſguiſing means, in the carrying on of the work, as it will create an averſion to the perſons of thoſe that practiſe them, ſo alſo will it to whatſoever they ſhall afterwards propoſe to them; and thereby the whole deſign miſcarry through the fault of them that manage it.

9. THAT an extract be procured out of *Holland* of all the orders, directions, and regula-

regulations, which the *Dutch Eaſt-India* Company have made concerning this matter, which will be very uſeful to the directing of us the more ſucceſsfully to lay and carry on the like deſign. And, ſince what the *Dutch Eaſt-India* Company hath done in this matter proceeds all from laws and injunctions impoſed on them by the *States*, that a copy of the laws be alſo procured; and, when the matter hath been thoroughly conſidered, and the whole of it well digeſted, a like law be procured here by Act of Parliament to force our *Eaſt-India* Company to do the ſame thing.

10. THAT ſome wiſe and good men be made choice of in *London* for the directing and carrying on of the whole deſign; and that all good Chriſtians would pray for the good ſucceſs of it.

THERE are two great difficulties, which this undertaking is like to meet with.

1. IN all thoſe places above-mentioned the *Romiſh* Prieſts have free acceſs, and many of their votaries of the *Portugueſe* nation

nation are inhabiting in them, and therefore will be ſure to do the utmoſt they are able to obſtruct all attempts, which we ſhall make, of propagating Chriſtianity in thoſe parts, upon the principles of the Reformation; and the garriſon-ſoldiers, which the Company entertain, being moſt of them *Portugueſe*, *Spaniards*, or *Iriſh*, who are the moſt bigotted people to Popery of all that adhere to that Communion, they will be ſure to be aſſiſting to their Prieſts in oppoſing all attempts, which we ſhall make in thoſe parts, for the advancing of Chriſtianity, upon the principles of the Proteſtant Religion, which they ſo much abhor. That, which makes the Company receive theſe into their pay, rather than ſend *Engliſh* from hence, is to ſave charges; for they ſerve them much cheaper, and, the *Portugueſe* and *Spaniards* being to be had upon the place, the entertaining of them ſaves the expence of carrying ſoldiers from hence, which is a great matter in ſo long a voyage. But, notwithſtanding this, the *Dutch*, who are more intent than any people in the world upon their gain, have found

found this ſo incovenient, that they entertain none in their garriſons in thoſe parts, but thoſe of their own nation and religion; and, although at home they allow the largeſt toleration, that was ever granted in a Chriſtian State, yet they will not endure any thing of it in the *Indies*, but under the ſevereſt penalties exclude all Papiſts from ſettling, and all Popiſh Prieſts from having the leaſt admittance, in any of their towns and territories in all that part of the world; which is one of the principal cauſes, next God's bleſſing, which hath made their endeavours for the converting of the natives to Chriſtianity, ſo ſucceſsful as I have related.

THE ſecond difficulty is, the *Engliſh Gentiles*, among whom our beſt harveſt is to be expected in this attempt, are much more exact in their morals, than either the *Portugueſe* or the *Engliſh* Chriſtians that live among them; and on this account they have a very bad opinion of Chriſtianity, for the ſake of thoſe who profeſs it: For, the great end of all religion being to make men more holy, juſt, and righteous,

it

it is a very obvious and common practice among moſt men, to judge of a religion by the lives of its votaries; and therefore it will be a very difficult taſk to make it believed in thoſe parts, that Chriſtianity is the beſt religion, as long as the vices of our Factors and our Communion are daily, in the eyes of the *Indians*, an undeniable objection, in matter of fact, that it doth not make the beſt men. The chief reaſon, which made the primitive Chriſtians ſo mightily grow upon the world, and at length draw in the whole *Roman* Empire to them, was, that they were (what our holy religion totally tends to make us) above all men elſe, the moſt exact in their morals, which gave them that reputation, as to make all men at laſt deſirous to come in unto them. And it is in vain to expect the ſame effect, where there is not the ſame cauſe to help to bring it to paſs. For, to conſider the religion abſtracted from the profeſſors, and the principles apart from the practices of thoſe that hold them, and examine them truly as they are in themſelves, and not only as they appear in the lives of men,

is

is an operoſe matter, which few will be induced to attend to. The moſt part of men, without entering into ſuch a ſcrutiny, are always apt to attribute to the religion, what they ſee in its profeſſors; and therefore there can be but little hope, that the *Indian Gentiles* will ever be induced to think ours the better religion, as long as the wickedneſs and vices of Chriſtians, who live among them, give them daily ſo undeniable an evidence, that theirs breeds the better men. Poſſibly we may draw over to us, by the advantage of having the Government on our ſide, ſome profligate wretches, who will be ready to turn to any party, where they can find an intereſt better than they had before. But, till Chriſtianity gets a better reputation in thoſe parts from the converſations of its profeſſors, and the lives of the people there become better than the lives of the *Indians*, it will be very difficult, under ſo great a diſadvantage to make any of them true and ſincere Proſelytes unto our Holy Chriſtian Religion.

FOR the removal of theſe great difficulties, that they may not be obſtructive to the undertaking, that is here propoſed, I offer,

1. THAT the *Engliſh Eaſt-India* Company thus far follow the example of the *Dutch*, as to put none into their garriſons, but ſuch as are of our own nation and religion. As to the other part of their practice, the excluding all Papiſts from ſettling, and all *Romiſh* Prieſts from coming among them, although it be to be heartily wiſhed, yet cannot be propoſed in our circumſtances. For, the *Engliſh Eaſt-India* Company having received Fort *St. George* and the iſland of *Bombay* from the *Portugueſe* under articles and capitulations; and part of thoſe articles and capitulations being to protect thoſe of their nation, who live in thoſe places in the free exerciſe of their religion; I will not offer any thing, that may tend to the breach of that faith, which hath been given to maintain them. But there is no ſuch obligation upon us, as to

Fort

Fort *St. David*, which was ſold to the Company by *Ram Rajah*, an *Indian* King, and is like to prove the moſt conſiderable place we have in all the *Indies*. And as to the other two places, although there the Company are bound to protect the Popiſh inhabitants in them, there is no reaſon they ſhould make them their garriſon-ſoldiers. If any thing of what I propoſe in this paper ſhould in good earneſt be attempted (as, I hope, ſome time or other, there will) it will be neceſſary firſt to take the ſword out of the hands of thoſe men, leſt, otherwiſe, at the inſtigation of their Prieſts, they ſhould be prompted to draw it againſt ſuch as ſhall engage in this undertaking.

As to the ſecond difficulty, the only thing, that can be ſaid to it, is, that care be taken to reform our Factories in the *Indies*, and influence all others, that go thither, to a better converſation; to which end I offer theſe following propoſals.

1. THAT all ſhips, which ſhall be ſent to the *Indies*, and all factories, forts, and

garriſons, belonging to the Company in any of the *Eaſt-Indies*, be provided with Chaplains; and that chapels be built in each of the ſaid factories, forts, and garriſons, for them to officiate in.

2. THAT care be taken, that only ſuch be ſent, for the future, to our factories in *India* to be Chaplains to them, as are men of that worth, ability, and pious behaviour, as may give them, in their Miniſtry, an aſcendant of authority over thoſe, who are under their charge, that ſo they may be able to exhort, reprove, and admoniſh with that good effect, as ſhall be neceſſary to make them live worthy of their holy profeſſion, amidſt thoſe Infidels, among whom they reſide.

3. THAT, for the better encouraging of thoſe Miniſters, who ſerve as Chaplains in the ſaid factories, their ſalaries, which at preſent are only fifty pounds *per annum* certain, and fifty pounds *per annum ad libitum*, be all ſettled at one hundred pounds *per annum* certain, without any part of them being left *ad libitum*; that

that ſo they may not at any time be in danger of loſing their ſalaries for doing their duties.

4. THAT, for the better encouragement of ſuch Chaplains, as ſhall ſerve in the ſaid factories, and the giving of them the greater authority for their work in the Miniſtry, they have place aſſigned them at the common table of the factory, before the Prieſts or Miniſters of any other Communion. For at *Madras* or Fort *St. George* (for the latter is only a fortreſs in the former) the *Engliſh Eaſt-India* Company do there maintain a Popiſh Prieſt for their Popiſh ſubjects and ſervants, and a *Dutch* Miniſter for their *Dutch* ſubjects and ſervants, who do both take place at the ſaid common table, before the *Engliſh* Miniſter; which is a great diſparagement upon the *Engliſh* Church, of which he is a Miniſter, as well as upon him; and by making him look little in the eyes of the factory, renders his Miniſtry of the leſs effect among them; and therefore it ought to be remedied, by placing the *Engliſh* Miniſter firſt, the *Dutch* Miniſter next,

and the Popiſh Prieſt after both; whereas, at preſent, the Popiſh Prieſt ſits firſt, the *Dutch* Miniſter next, and the *Engliſh* Miniſter at the diſtance of many places below both.

5. THAT, as ſoon as Churches ſhall be there ſettled in all the places aforeſaid, and the Seminary above-mentioned be tranſlated into the *Indies*, a Biſhop be ſent thither to govern the ſaid Churches and Seminary, and there to breed up and ordain upon the ſpot Miniſters for the ſervice of the ſaid Churches, that ſo there may not be a neceſſity of having them always from *England*. For, the *Eaſt-Indies* being at ſo great a diſtance from hence, when vacancies ſhall happen, the ſaid Churches will be too long without Miniſters, if none can be had to ſupply them, but ſuch as ſhall be ſent for from *England*. And beſides, the voyage being hazardous, as well as long, and to places at a great diſtance, and in a very different climate, few will engage in it, but ſuch as are of deſperate fortunes, or whoſe worth is not ſuch as to put them in hopes of getting

any

any preferment at home; and these, for the most part, do more hurt than good, in the places where they are sent; which is sufficiently experienced in the *West-Indies*, as well as in the *East*, and it can be no other ways remedied, than by settling Bishops and Seminaries in those countries, where Ministers may be bred and ordained upon the spot, without making it any longer necessary to send for them from *England*.

Jan. 23, 1694-5. H. Prideaux.

To the most Reverend Father in God, William, *Lord Archbishop of* Canterbury.

My Lord,

WHAT is above written in these papers having been sent to your predecessor, above three and twenty years since, many alterations have since that time happened, which may have made some particulars not suitable with the present circumstances of our affairs; for

which it is humbly prayed that allowances may be made.

THE narrative, as to the number of inhabitants dwelling in our ſettlements in the *Eaſt-Indies*, is all taken out of the books, which were then publiſhed by Sir *Joſiah Child*, in vindication of the *Eaſt-India* Company againſt the Interlopers, and other adverſaries, who were for laying that trade open to all adventurers. To ſhew againſt them the neceſſity of carrying on that trade by a Company, they thought it requiſite to ſet forth the common charges they were at in maintaining forts and garriſons for the ſupport of that trade in thoſe parts; and, to make theſe appear the greater, the extent of thoſe places is magnified in the ſaid books (as I have ſince found by enquiry) beyond the truth. Sir *Joſiah Child* ſaith, in one of thoſe books, that in *Madras* alone there are an hundred thouſand houſes: It is well, if there be as many in all our ſettlements in the *Eaſt-Indies*; and about that number I am

well assured there are in them. I have been told, that Mr. *Pitt*, who was Governor of *Madras*, hath said, in the House of Commons, that there were three hundred thousand souls in that place, and in its precinct, within the Company's government: and, if so, it is not to be doubted but that there are two hundred thousand souls more in all the rest; and, according to this reckoning, there must then be five hundred thousand in all those settlements, taking them all together; and these are too many to be wholly neglected. Mr. *Pitt* hath lately published a map of *Madras*, according to an exact survey taken by his order, when he was Governor of that place; and in it I find six Heathen Temples, and but one Protestant Church for the use of the factory only, within the fort, and none for the use of the inhabitants.

It is a great advantage to any religion to have the Government on its side. Under the influence and encouragement of this, any religion may be propagated and

and made to grow, if taught and inculcated: and therefore, ſince we have the government of the places above-mentioned, there wants nothing but the due teaching of our Holy Chriſtian Religion, to make it grow in them.

SUFFICIENT hath appeared by experience to convince us, that it is not poſſible to carry on the work of the Miniſtry, either in the *Eaſt* or the *Weſt-Indies*, with any good ſucceſs, unleſs there be Biſhops and Seminaries ſettled in them, that ſo Miniſters may be bred and ordained upon the ſpot. For it is not with us, as with the *Romaniſts*; for they have a great number of Monaſteries, out of which they may ſend whom they pleaſe on ſuch miſſions; and Superiors have there authority to ſend them to what place they ſhall judge proper; and all ſuch are bound by their vows to obey them herein. And hereby it comes to paſs, that none are ſent on ſuch miſſions, but thoſe, who are judged, both for their abilities and morals, beſt able

to recommend the religion they are to preach. But it is quite the contrary with us, for we cannot ſend thoſe, whom we judge moſt fit, but muſt be content to ſend whom we can get: and, few being to be gotten for this work, but ſuch whoſe defects make them unfit for it; hence it happens, that it hath hitherto proſpered ſo ill in their hands.

PERCHANCE your Grace may, as matters ſettle better at home, have an opportunity of looking as far abroad as thoſe papers propoſe. In the interim, if you will be pleaſed to let them lie by you, and, when that opportunity offers, to peruſe and conſider them, it is all that I now humbly offer unto you.

As to the ſtate of the affairs both of the *Eaſt-India* Company at home, and their ſettlements abroad, they will be beſt learned from thoſe, who are of their Committee in *London*, and ſuch as have laſt returned from ſerving them in thoſe ſettlements in the *Eaſt-Indies*, from whom

whom your Grace cannot want having full information, whenever it ſhall be required. I am,

Norwich, May 20, 1718.

My Lord,

Your Grace's moſt dutiful

Humble ſervant,

H. Prideaux.

To the Right Honourable, Charles, *Lord Viſcount* Townſhend, *Principal Secretary of State to his Majeſty King* George.

My Lord,

IN obedience to your Lordſhip's commands, I have drawn up, in the following Articles, what occurs to me as moſt proper to be done for the Reforming of the two Univerſities of this land, ſo as to make theſe noble Schools of learn-

learning beſt anſwer the end, for which they are appointed. I have offered all I could think of; not that I expect all, that I have offered, ſhould be put in execution; but only that, as the more is laid before your Lordſhip, the larger field you may have for election. Neither do I think, that I have ſuggeſted all that is neceſſary: others may add as many things more, altogether as fit to be conſidered for the accompliſhing of what is propoſed. Having lived ſeventeen years in *Oxford*, I am well acquainted with that Univerſity. I cannot ſay the ſame for *Cambridge*, having all my notices of that learned body only by enquiry and hear-ſay; and therefore it is convenient, that others be conſulted, who have as full a knowledge of that Univerſity as I have of the other, that ſo all things may be ordered, as will beſt ſuit the conſtitutions and uſages of both theſe bodies, and beſt conduce to the reforming of whatſoever may be amiſs or defective in each of them.

NOTHING certainly can be of greater importance to the Nation, or better deſerve the care of the Public, than the well ordering and regulating thoſe places of public education. Here our Nobility and Gentry, here our Divines, here our Phyſicians, and here our Lawyers, the Civilians, all of them; and the other, that is, thoſe of the Common Law, for the moſt part, receive their education; and, as far as they profit thereby, doth the Nation receive the benefit thereof from each, in thoſe ſtations and duties, which they are afterwards called unto. But, if theſe fountains grow corrupt, and, inſtead of virtue, religion, and learning, vice, impiety, and ignorance gain the prevalency in them; then nothing but dirty and filthy ſtreams will flow from thence, all over the land, and every part of it will be tainted and polluted with the corruptions thereof.

MOST foreign Univerſities have their Curators and Superviſors, who take care, from

from time to time, that all things be ſo ordered in them, as may render them beſt uſeful for the end, for which they are inſtituted; that, ſo becoming nurſeries of virtue and learning, all profeſſions of men, following literature, may be bred up in them in ſuch a manner as may beſt enable them to ſerve their generation. And for this purpoſe, with us, all the particular Colleges in both our Univerſities have their reſpective Viſitors, who, from time to time, watch over them with their inſpection, regulate their diſorders, and remedy all emerging abuſes in them. But there is no ſuch viſitatorial power over the whole body aggregate in either of the ſaid Univerſities. Formerly the Biſhops, in whoſe Dioceſes, and the Archbiſhop of *Canterbury*, in whoſe Province they ſtood, viſited thoſe learned bodies, and regulated all diſorders ariſing in them: but this power hath long ſince been extinguiſhed by Papal exemptions. The laſt, that uſed it, was Archbiſhop *Arundell*, who, in the time of King *Richard* the Second, made

made his Metaphorical Viſitation extend to both the Univerſities. But, ſince that time, neither the Biſhops of the Dioceſſes, nor the Archbiſhop of the Province, have any more meddled in this matter, by their ordinary juriſdiction: For, what Cardinal *Pool* did herein, was by an extraordinary power, as Legate, appointed by the Pope, for the reducing of this land again to the *Roman* yoke. But, although now the Papal authority be extinguiſhed in this land, and thereby the viſitatorial power over theſe two bodies is either reverted to thoſe, who had it before, or elſe is, with other branches of the Papal juriſdiction, veſted in the Crown by the Statutes of the Realm; yet neither the one, nor the other, have ever ſince meddled with it. In the time of King *William*, a propoſal was made of viſiting both the Univerſities by a Royal Viſitation; and the Lord Chancellor, *Sommers*, was for it; but, the Lord Chief Juſtice *Holt* giving his opinion to the contrary, the King anſwered, That, if they could not agree it to be a clear caſe,

caſe, he would not meddle with it; and ſo this matter dropped. And therefore, to put the thing beyond doubt, an Act of Parliament now ſeems neceſſary; and indeed, without that authority, many of the Articles I now offer cannot be put in execution. And I cannot but ſuppoſe, that, whenever this matter ſhall be brought before the two Houſes, it will be readily concurred with. For what Lord or Gentleman is there in this Realm, who would not, when he ſends a ſon to either of theſe Univerſities, be deſirous to receive him back again from thence uncorrupted in his morals, and improved in his knowledge? And, if ſo, all of them ſurely will be glad to concur with ſuch propoſals, as ſhall be judged neceſſary for the effecting of it. We often hear of the complaints of ſuch, who have been diſappointed by the miſcarriages of their ſons, and other relations, when ſent to our Univerſities; and what can be more reaſonable, than that all thoſe ſhould put to their helping hand, to prevent all ſuch miſcarriages for the future? Cer-

tainly,

tainly, nothing can be of greater benefit to the Nobility and Gentry of this Realm, than to have thoſe places of education ſo formed and ſecured, that they may with ſafety ſend their ſons thither, for their being brought up in virtue and learning, and receive them ſafely back again, improved in both. And the only way for the accompliſhing of this, is, from time to time, to ordain ſuch Regulations of order and diſcipline in them, as emerging corruptions, from time to time, ſhall make neceſſary for this purpoſe; and to eſtabliſh ſuch a viſitatorial authority, as ſhall be ſufficient to provide, that they be duly executed.

For in all Governments and Societies, corruptions do, with time, emerge, and give reaſon for new Inſtitutions to correct and remove them. The corrupt nature of man is every where prone to lead hereto; but never more than in thoſe ſocieties, which are made up moſtly of the younger ſort. For their heat of blood, and want of diſcretion, uſually hurry them into greater diſorders, than

others

others are commonly guilty of; and therefore there is no where more need of good regulations and exact order of diſcipline to correct and repreſs them, than among ſuch; nor any where a greater neceſſity of ordaining new laws, from time to time, to meet with and reform ſuch corruptions and diſorders, as ſhall, from time to time, emerge among them. Were all things with us in the ſame ſtate, as when the preſent order and diſcipline of our Univerſities was firſt formed, it might ſtill be ſufficient for its end. Then the diſcipline of families was kept up, ſchools were in good order, and all young men came ſober to the Univerſities; and in thoſe times their Statutes, well executed, might be fully effectual to keep them ſo. But, now the diſcipline of families is neglected and broken, and ſchools grown looſe; young men are often corrupted, before they come to the Univerſities, and bring vice and debauchery thither with them, and, by their ill example, corrupt all others, whom they converſe with: and there-

fore, in this caſe, for the well regulating of thoſe places of public education, we need a diſcipline, that ſhall be ſtrong enough, not only to keep thoſe ſober, who ſhall come ſober to them, but alſo to reform ſuch, who ſhall be vitiated and corrupted before their admittance into them. Beſides, the great riches of the Nation have produced ſuch an exceſs of luxury among us, in the preſent age, as hath, like a deluge, overflowed the whole land, and broken in upon, and over-run all places and all orders of men among us, and much altered, for the worſe, the whole genius of the Nation: And how much the diſcipline of our Univerſities ſuffers hereby, cannot but be thoroughly diſcerned. The great augmentations of expences in them ſufficiently ſhew it. About forty years ſince, forty pounds *per annum* for a Commoner (or *Penſioner*, as the term is in *Cambridge*) and eighty pounds *per annum* for a Fellow Commoner, was looked on as a ſufficient maintenance; and, when I was a Tutor in *Oxford*,

I never desired more for such of my Pupils, as were of either of these orders, and always found it amply to suffice for both. But now, scarce sixty pounds *per annum* for the former, and one hundred and twenty pounds *per annum* for the latter, will serve for a compleat maintenance. And in proportion hereto, are increased the expences of all the other orders and members of these two bodies.

And the reformation of the studies, and the inforcing of application and diligence in them, is as much wanting in both these Schools of learning, as the reformation of manners in them. It is a thing of melancholy reflexion to consider, what ignorance we often find in those, who come to be examined for Orders. Unless the Universities, for the future, breed us better men for the Ministry, it is, humanly speaking, utterly impossible, that the Church of Christ, which is, by God's mercy, now established among us, can be well supported against those many Adversaries, which are,

at this time, on every ſide, riſing up againſt it, and are, with the utmoſt craft and diligence, whetting all the inſtruments of hell for its ſubverſion. *Atheiſts*, *Deiſts*, *Socinians*, *Arians*, *Preſbyterians*, *Independents*, *Anabaptiſts*, and other Adverſaries and Sectaries, ſurround us on every ſide, and are ſet, as in battle array, againſt us: and, if we do not come armed and provided with equal knowledge and learning to the conflict, how ſhall we be able to ſupport our Cauſe againſt them? The beſt cauſe may ſuffer, when committed to weak hands for its defence; and therefore care is in an eſpecial manner to be taken, that thoſe, whoſe profeſſion it is to defend and propagate our Holy Chriſtian Religion, which is the beſt of all cauſes, be endowed with all ſuch abilities of knowledge and learning, as may render them acceptable to the work; and the well forming and ordering of the two Univerſities, where they are bred up for it, is the readieſt way to make them ſo.

ALL theſe reaſons, beſides ſeveral others, call for a ſpeedy reformation in both our Univerſities; towards the effecting whereof, theſe following Articles are humbly offered to your Lordſhip's conſideration by,

My Lord,

November 26, 1715. *Your moſt obedient*

Humble Servant,

H. Prideaux.

Articles for the Reformation of the two Univerſities.

I. THAT the times of Public Prayers, in every College and Hall, be at ſix of the clock in the morning (excepting on *Sundays* and Holy-Days) and at nine at night; at which, all the Members of every the ſaid Colleges and Halls ſhall be bound to be preſent.

II. THAT, at half an hour after eight at night, the great bell at *Chriſt Church* in *Oxford*, and the biggeſt in St. *Mary*'s Church in *Cambridge*, ſhall begin to toll, and continue tolling till nine; that all the members of the ſaid Univerſities, that ſhall be abroad, may have due notice to repair to their reſpective Colleges or Halls, and be preſent, at the time of Prayers, in them.

III. THAT, every night, before Prayers be ended, the gates of every College or Hall be locked up; and, as ſoon as the ſaid Prayers are ended, the keys of the ſaid gates be delivered to the Maſter or Governor of the ſaid College, or his Deputy, in his abſence, and there remain till Prayers be ended the next morning.

IV. THAT, in caſe, by any accident, or otherwiſe, any member of a College or Hall, ſhall happen to be locked out, and knock at the gates for admittance, the Porter of the ſaid College or Hall, at what time of the night ſoever, ſhall attend upon

upon the Maſter or Governor of the ſaid College or Hall, or his Deputy, in his abſence, for the keys, and let him in, provided that every ſuch perſon, ſo let in, after the gates are ſhut, give an account to the Government of the ſaid College or Hall, the next morning, of the cauſe of his being ſo late out; and, if it be not ſuch an one, as may be allowed for a juſt excuſe, he be puniſhed for the ſame, in ſuch manner, as the ſaid Government ſhall think moſt proper.

V. THAT whatſoever member of the ſaid Univerſity ſhall, at night, lie out of his College or Hall, in any houſe in *Oxford* or *Cambridge*, whether private, or public, unleſs he can give a juſt cauſe for the ſame, ſhall, for the firſt fault, be publickly admoniſhed for the ſame; and, for the ſecond, loſe a year from his next Degree; and, for the third fault, ſhall be expelled the ſaid College: And, whoſoever ſhall be abſent from the Evening and next Morning Prayers, in any College or Hall, ſhall be ſuppoſed to have been out of the ſaid

ſaid College or Hall all that night, till he ſhall prove the contrary.

VI. That, where there are common-fire-rooms, or combination-rooms, in any College or Hall, they be all ſhut up at ten at night, and none be permitted to ſtay or continue in the ſaid rooms, after that time; but that the Porter of every the ſaid College or Hall, ſhall then lock up the ſaid room, and carry the keys to the Governor of the ſaid College or Hall, or his Deputy, in his abſence; with whom they ſhall remain till the next morning.

VII. That, in caſe any member of a College or Hall, ſhall be ſhut and locked up, in the manner as is above directed, by any clandeſtine way get out of, or come into the ſaid College, either by climbing over the wall, or by a private key to any one of the gates, or otherwiſe, the ſaid perſon ſhall, immediately on his being convicted of the ſame, be immediately expelled the ſaid College or Hall, and never more be capable of being reſtored to the ſame.

VIII. Where-

VIII. WHEREAS *Stourbridge* Fair is of great inconvenience to the Univerſity of *Cambridge*, and becomes the occaſion, uſually, of great diſorders in the ſaid Univerſity, during the many days of its continuance, and tends, often, to the corrupting of many of the younger ſcholars; that the ſaid Fair be abſolutely aboliſhed, or elſe removed to ſome other place, that ſhall be, at leaſt, ten miles diſtant from the ſaid Univerſity.

IX. WHEREAS the obſerving of Faſting Nights in the ſaid Univerſities is found to be of ill conſequences, in leading the youth abroad that night, when they have no ſupper at home, for the ſeeking of their ſuppers elſewhere, which is uſually attended with exceſs and diſorder, and often becomes the inlet to debauchery and lewdneſs; That all the ſaid Faſting Nights be aboliſhed in both the ſaid Univerſities; and that, on every night in the year, there be a ſupper in every College and Hall, and on thoſe Faſting Nights, as well as others, without any diſtinction whatſoever, either

either as to the quantity or ſort of victuals then to be provided; leaving it to the devotion of every particular perſon to chuſe for himſelf ſuch times for faſting, and other religious exerciſes, as he ſhall think beſt, for the good of his own ſoul.

X. That no member of either of the ſaid Univerſities, of what degree, ſtate, or condition ſoever, ſhall at any time reſort to any tavern or alehouſe within the bounds of the ſaid Univerſities; and that, in caſe any ſuch ſhall be found ſitting or drinking, or ſhall be proved, at any time, to have been ſo ſitting or drinking, in any ſuch alehouſe or tavern, every ſuch perſon ſhall, for the firſt offence, be publicly admoniſhed for this fault; and, for the ſecond offence, ſhall, beſides a ſecond admonition, be made publicly declaim in the Univerſity, and loſe one year from the next degree; and, for the third offence, ſhall be publicly expelled out of the ſaid Univerſity: And, wherever any ſcholar or member of either the ſaid Univerſities, ſhall be found ſitting or drinking in any ſuch alehouſe or tavern, or ſhall any other-

otherwiſe be proved to have been ſitting or drinking in the ſame, within the bounds of either of the ſaid Univerſities, the Maſter or Keeper of the ſaid alehouſe or tavern, ſhall, for the firſt offence, in permitting the ſame, be fined to the ſaid Univerſity the ſum of five pounds, and, for the ſecond offence, the ſum of ten pounds; and, for the third offence, the ſum of twenty pounds; and for ever diſabled any more to keep a tavern or alehouſe, within the limits of either of the ſaid Univerſities.

XI. And, whereas ſeveral lewd women do reſort to the ſaid Univerſities, for the corrupting of the youth that are thither ſent for their education, that, for the preventing hereof, care be taken, that whatſoever woman ſhall come to *Oxford*, or *Cambridge*, either to be a ſervant, or a ſojourner there, ſhall, within three days after her arrival, produce teſtimonials of her good behaviour, and, on the approach of the ſame, ſhall take out a licenſe for her continuing in the ſaid town: And, that no houſe-keeper, either in *Oxford*, or *Cambridge*,

Cambridge, ſhall, without ſuch licenſe, entertain any ſuch woman in his or her houſe, beyond the ſpace of three days, under the penalty of five pounds, to be paid to the ſaid Univerſity, *toties quoties*. And, if any woman, coming to either of the ſaid Univerſities, ſhall continue there, after three days, without ſuch licenſe, as aforeſaid, or, after the obtaining ſuch licenſe, ſhall be convicted of immodeſt behaviour with any ſcholar, or other perſon, ſhe ſhall then, as a whore, be carted out of the town, and be no more permitted to live in the ſame: And, if any ſingle woman, who is an inhabitant of either of the ſaid towns of *Oxford* or *Cambridge*, ſhall be convicted of whoredom, committed with any ſcholar, or other perſon, ſhe ſhall be forthwith expelled out of the Univerſity, and, as a whore, be carted out of the ſame. And, if any woman, who hath been once carted out of either of the ſaid Univerſities, ſhall, at any time after, return thither again, unleſs ſhe be paſt the fiftieth year of her age, ſhe ſhall then, being ſtripped down to the middle, be whipped out of the

the town, through the moſt public ſtreet of the ſame: And every year ſix perſons of the graver and ſoberer ſort of thoſe inhabitants of *Oxford*, or *Cambridge*, who are privileged members of the ſaid Univerſities, ſhall be appointed by the Vice-Chancellor, and the Heads of Colleges in each of the ſaid Univerſities, for the examining of ſuch teſtimonies, and the granting of ſuch licenſes, as aforeſaid, and that each of them, ſingly, be impowered ſo to do.

XII. WHEREAS ſeveral, as well of the Nobility, as Gentry, when ſent to the ſaid Univerſities, have been there inſnared into diſadvantageous and diſhonourable marriages, to the ruin of themſelves and families; for the preventing hereof, and the ſecuring of the youth, thither ſent, from ſuch a miſchief, it would be neceſſary to have it enacted by Parliament, That, if any ſcholar, ſent to either of the ſaid Univerſities, while he continues a member thereof, and under the age of one and twenty, ſhall, without the conſent of his Parents or Guardians, be clandeſtinely married

married to any woman whatſoever, then the woman, ſo clandeſtinely married, and the Miniſter who ſhall ſolemnize the marriage, they knowing the ſaid ſcholar to be a member of either of the ſaid Univerſities, and all others, who ſhall be acceſſary to the ſame, wilfully and knowingly, in manner, as aforeſaid, ſhall incur the guilt of Felony, without benefit of Clergy, and accordingly ſuffer for the ſame.

XIII. And, whereas all the Colleges in the ſaid Univerſities are, in their inſtitution, ſeminaries to breed up thoſe, who ſhall be there admitted, for the ſervice of the Public, and yet ſeveral, who have gotten to be elected into Fellowſhips or Students places, in the ſame, not regarding the ends of this inſtitution, do live upon the ſaid Fellowſhips, or Students places, a droniſh and ſlothful life, paſſing away their time idly and unprofitably, without endeavouring to qualify themſelves for any public ſervice, either in Church or State: That, for the preventing hereof, it be ordered, for the future, that no perſon, in either of the ſaid Univerſities,

verſities, ſhall hold any Fellowſhip or Student's place in any College therein, for any longer term, than till he ſhall be full twenty years ſtanding, from the time of his firſt matriculation, into either of the ſaid Univerſities; but that, at the ſaid twenty years end, every ſuch Fellow, or Student, ſhall, of courſe, become ſuperannuated, and be removed out of his Fellowſhip, or Student's place, except he be a Public Profeſſor, or Lecturer, or Upper or Under Library-keeper, or Keeper of the Archives, or Regiſter of the Convocation, or Judge of the Vice-Chancellor's Court, in either of the ſaid Univerſities, or be a Miniſter of one of the Churches within the towns of *Oxford*, or *Cambridge*, or the Suburbs of the ſame; and doth, conſtantly, in his own proper perſon, and not by another, ſerve the ſame.

XIV. That, for the maintenance and ſupport of ſuch ſuperannuated Fellows or Students, who, in twenty years time, ſhall not have qualified themſelves for any public ſervice, there ſhall be an Hoſpital built, in each of the ſaid Univerſities;

 towards

towards the building of which, all the Colleges, in each of them, ſhall, in proportion to their revenues, contribute, till it be fully finiſhed; which ſhall be called *Drone Hall*, where all the ſaid ſuperannuated Fellows or Students ſhall be admitted; and to every one of them twenty pounds *per annum* ſhall be allowed for their maintenance and ſupport, by the College, where they have been Fellows or Students, it being fitting, that this burthen ſhould be laid upon them, as a juſt mulct for their having bred up the ſaid ſuperannuated perſon to be good for nothing.

XV. And, whereas in ſeveral Colleges the Fellows are hindered by their Statutes, from going abroad to recommend themſelves to employments, the ſaid Statutes binding them down to ſtrict reſidence; that it be ordered, that, after ten years ſtanding in either of the ſaid Univerſities, from the time of matriculation, every Fellow of a College be allowed to be abſent from his College, for the ſerving of any Biſhop, or Nobleman, as a Chaplain, or for the taking upon him any other employment,

ployment ſuitable to the faculty or profeſſion, which he ſhall be of, provided he firſt give an account to the Government of the College he is of, what the employment is, which he intends to undertake, and have their approbation for the ſame; and that all Statutes, which are in any College, contrary thereto, be revoked and made null and void.

XVI. THAT, as ſoon as any Fellow or Student of a College, by what nomination ſoever called, ſhall have obtained inſtitution, collation, or inſtallation to any Eccleſiaſtical benefice or preferment, which ſhall be, *ſecundum verum valorem*, above eighty pounds *per annum*, his year of grace ſhall commence, and, immediately, on the expiration of the ſaid year, his Fellowſhip, or Student's place ſhall become void, and he ſhall quit and leave the ſame.

XVII. If any Scholar, Fellow, or Student of any College ſhall be choſen Beadle, of either of the ſaid Univerſities, he ſhall not hold his Scholarſhip, Fellowſhip, or

Student's place in the ſaid College, any longer than till the next quarter-day after his ſaid election, but ſhall then void and quit the ſame, and be utterly put out of it.

XVIII. And, whereas in ſeveral Colleges corrupt practices have taken place, ſo that the Fellow, who quits his Fellowſhip, takes money of him that ſucceeds him, and pre-elections give handle to this corruption: That it be ordained, that no ſuch pre-elections ſhall be henceforth made in any College of either of the ſaid Univerſities, but that always the Fellowſhips, Scholarſhips, and Students places, ſhall be voided, before the election of any new Fellows, Scholars, or Students, ſhall be made to ſucceed in the ſame.

XIX. And, whereas in ſome Colleges, the income and revenues of the ſame are very unequally divided and diſtributed, the Seniors taking too much, and allowing too little to the Juniors; and, in others, great confuſions are made, by diſtinguiſhing foundations: That, for the remedy here-

of, it be provided, that all the Fellowſhips, which are of different foundations in any College, ſhall be all brought to the ſame rule, privilege, and denomination, and be all governed by the ſame Statutes; and that, in all dividends and diſtributions, of the revenues of the College, all Fellows, of the ſame degree, ſhall have equal dividends; that is to ſay, all Undergraduates alike; all Batchelors of Arts alike; all Maſters of Art, Batchelors of Law, and Batchelors of Phyſic alike; all Doctors of Law, Doctors of Phyſic, and Batchelors of Divinity alike; and all Doctors of Divinity alike; and that, in the ſaid diſtributions, or dividends, no order ſhall exceed that immediately below it, above a fifth part of the loweſt dividend: As, for example, if the Under-Graduate's Fellowſhip ſhall be worth twenty-five pounds *per annum*, the Batchelor of Arts ſhall have thirty pounds; the Maſters of Arts, Batchelors of Law, and Batchelors of Phyſic, thirty-five pounds *per annum*; the Batchelors of Divinity, Doctors of Law, and Doctors of Phyſic, forty pounds *per annum*, and the Doctors of Divinity,

forty-five pounds *per annum*; and ſo, in like proportion, wherever the loweſt dividend ſhall be in any College, either higher or lower, according as the revenues of the ſame can bear.

XX. THAT the number of Fellows and Scholars be ſtated in every College, in proportion to their revenues, allowing to no Fellow above ſixty pounds *per annum*; and that the ſaid number be filled every year.

XXI. THAT, in filling up the void Fellowſhips, Students places, and Scholarſhips, the elections be made without favour or affection, or on any other reſpect whatſoever, except that of merit only; and that whoſoever ſhall give or take any money, or other bribe, gift, or gratuity whatſoever, on the account of any ſuch election, or ſhall as much as give or take entertainment, either before or after any ſuch election, upon the account of the value, ſhall thereon be both expelled the Univerſity, with the utmoſt infamy and diſgrace; and, if any Elector ſhall as much

much as aſk any bribe, gift, or gratuity, or any Candidate ſhall make any offer of the ſame to any Elector, the perſon ſo aſking, and the perſon ſo offering any ſuch bribe, gift, or gratuity, ſhall undergo the ſame puniſhment, though nothing be paid or accepted of the ſame.

XXII. WHEREAS, in ſeveral Colleges, great inconveniencies happen by the claim of Founders Kinſmen, to the great diſcouragement and diſappointment of better deſerving perſons; that all ſuch claims, for the future, be repreſſed and annulled, and none admitted, for the future, to ſtand as Candidates for a Scholarſhip, or Fellowſhip, in either of the ſaid Univerſities, but upon the claim of their merit only.

XXIII. AND whereas, on the taking of Degrees, and other occaſions, treats uſe to be made, which are not only of great expence, but often cauſe great diſorders: That no ſuch treat be at any time hereafter made, but in the College Hall; or in any other manner, or upon any other occaſion, than what ſhall be allowed

of by the Rules and good Orders of the ſaid College, and regulated by the ſame.

XXIV. And whereas it is uſual, at preſent, in both the ſaid Univerſities, for perſons to take their Degrees in the ſeveral Faculties of the ſaid Univerſities, without doing their Exerciſes for the ſame, on their giving bonds for the performance of them afterwards, which they uſually forfeit; and ſo an indirect way is introduced of buying the ſaid Degrees for money, to the diſcouragement of learning, and the encouragement of duncery and idleneſs: That, for the preventing hereof, it be ordered, for the future, that no perſon whatſoever ſhall be admitted to any Degree in either of the ſaid Univerſities, till he ſhall have performed all his ſtatuteable Exerciſes for the ſame, excepting only ſuch perſons of Quality, as ſhall, upon ſolemn occaſions, be admitted to honorary Degrees in the ſaid Univerſities.

XXV. That, when any member of either of the ſaid Univerſities, ſhall be of ſtanding for any Degree, either in Arts

or

or any of the three Faculties, that is, of Law, Phyſic, or Divinity, if he ſhall think fit not to take the ſaid Degree, yet he ſhall then, nevertheleſs, perform all the Exerciſes, which are by the Statutes of the Univerſity required for the taking of it; and every perſon, failing or neglecting then to perform the ſaid Exerciſes, ſhall thereon have his name ſtruck out of the Buttery-book of the College or Hall, whereof he is a member, and no longer enjoy any Fellowſhip, Scholarſhip, Exhibition, or Student's place therein.

XXVI. WHEREAS, by the 21ſt of King *Henry* the Eighth, chap. 13th, and by the 28th of the ſame King, chap. 12th, Miniſters beneficed, are, till the 40th year of their age, allowed to be non-reſident from their cures to follow their ſtudies in the ſaid Univerſities, and ſeveral, under this pretence, abſenting themſelves from their cures, live idly, at the ſaid Univerſities, not only to the miſpending of their time, but alſo to the corrupting of others, by their ill examples: That no perſon, after twelve years ſtanding,

ing, from his matriculation, ſhall, on any ſuch pretence, be allowed to be abſent from his cure, into which he hath inſtitution or collation.

XXVII. WHEREAS ſeveral Colleges in the ſaid Univerſities are governed by Statutes, made in the time of Popery, wherein are contained many particulars, that are ſuperſtitious, and others, that are, at preſent, inconſiſtent with the Laws of the Land, and ſome, that are not, now, reaſonably practicable, or would be of no benefit, if they were: That the ſaid Statutes be reviſed and reformed, by Authority, keeping, as near as ſhall be convenient, to the intentions of the firſt Founders, and aboliſhing all that is ſuperfluous or impertinent.

XXVIII. THAT, in every College, the Sacrament of the Lord's Supper be adminiſtred, once every month, at leaſt; and that, at every time the ſaid Sacrament is ſo adminiſtred, there ſhall be a Sermon preached by one of the Members of the ſaid College, taking their turns for this

duty ; of which notice ſhall be given to the perſon, whoſe turn it is, ſix weeks before ; and that every Fellow, Scholar, or Student of the College, ſhall then be preſent, and communicate.

XXIX. THAT the Vice-Chancellor of each Univerſity, with all the Heads of Colleges and Halls, and the Proctors of the ſaid Univerſity, do meet on every *Monday*, at one of the clock, in the afternoon, to conſult and adviſe together about all ſuch matters, as ſhall concern the honour, intereſt, and good government of the ſaid Univerſity ; and that nothing be propoſed to the Convocation therein, till firſt approved of at the ſaid Meeting.

XXX. AND, that theſe, as well as all other, the wholeſome Laws and Orders of the ſaid Univerſities, in general, and thoſe of each College in particular, may be duly and faithfully obſerved and executed, it be ordained, by Act of Parliament, that, in the beginning of every new Parliament, there ſhall be named and appointed ſix perſons by the Houſe of Lords, and ſix by

by the Houſe of Commons, who, together with ſix other perſons, to be named by the King and his Succeſſors, and with the two Archbiſhops, and the Lord Chancellor, or Lord-Keeper, for the time being, ſhall be conſtituted and appointed, as a ſtanding Committee, to be Curators of the ſaid Univerſities; and, being ſo commiſſioned, under the Great-Seal, ſhall have authority, from time to time, in the name of his Majeſty and Succeſſors, to viſit the ſaid Univerſities, and to reform and correct all exceſſes and defects; to receive all complaints and appeals, and to do all that belong to the Viſitatorial Power; ſo that thoſe places of public education may be made, in the beſt manner, to anſwer the end of their inſtitution: And that the ſaid Commiſſioners ſhall meet at the ſummons of the Archbiſhop of *Canterbury*; and that any ſeven of them, ſo ſummoned, be a *Quorum*, and have power to act as ſuch.

XXXI. THAT, if there be any College within either of the ſaid Univerſities, which hath not Statutes already made and compleated,

pleated, for the governing of the ſame, the ſaid Commiſſioners ſhall frame a body of Statutes for the ſaid College; which, being paſſed under the Broad-Seal, ſhall be the Statutes, by which the ſaid College ſhall be governed, in all times after enſuing.

XXXII. THAT, whenſoever it ſhall be thought neceſſary to viſit either of the ſaid Univerſities, the ſaid Viſitation may be executed by any three of the ſaid Committee, delegated from the reſt, ſo far as to make enquiry into all exceſſes and defects; but no Order, Degree, or Injunction ſhall be made thereon, but by a *Quorum* of the whole Committee: And that, in all ſuch Viſitatorial Inquiſitions, two of every College ſhall be called by the ſaid Delegates, who ſhall, upon oath, make anſwer to all ſuch articles of inquiſition, as ſhall then be propoſed to them.

XXXIII. AND, whereas Fellows of Colleges often ſpend a great part of their time, as well as of their revenues, in quarrels

quarrels among themſelves, or with their Head: That, for the preventing hereof, as well as of the impertinent trouble, which is frequently given Viſitors of Colleges, it be ordained, that in each of the ſaid Univerſities there be a ſelect Senate, conſiſting of the Doctors of the three Faculties, and all Batchelors of Divinity, reſident in the ſaid Univerſities, who ſhall ſummarily hear and determine all ſuch differences. And, in caſe any perſon ſhall refuſe to acquieſce in the ſaid determination, but ſhall appeal from it to the Viſitor of the College, and ſhall be caſt in the ſaid appeal; that then he ſhall pay all the expences of the ſaid appeal, and, over and above the ſaid expences, ſhall alſo pay to the perſon or perſons, againſt whom the ſaid appeal was made, the ſum of twenty pounds, to make him or them amends for the vexation given him or them, by the ſaid appeal: And that no appeal ſhall be deferred to, by the ſaid ſelect Senate, or accepted of, by any Viſitor, till bond ſhall be given by the Appellant, or Appellants, with ſufficient ſureties, for the payment of the ſaid expences,

pences, and ſum of twenty pounds, in caſe he or they ſhall be caſt in the ſaid appeal.

XXXIV. And, whereas in the diſpoſal of the livings or eccleſiaſtical benefices, which fall in the gift of either of the ſaid Univerſities, the junior Maſters of Arts often give their votes raſhly and partially, without that due conſideration, which they ought to have towards the merits of the Candidates: That it be ordered, that all ſuch livings and eccleſiaſtical benefices, as ſhall henceforth fall in the diſpoſal of either of the ſaid Univerſities, ſhall be diſpoſed of by the ſaid ſelect Senate; and that all preſentations to any ſuch benefices or livings ſhall henceforth be ſealed, at their nomination.

XXXV. That no Maſter, or Head of any College or Hall, in either of the ſaid Univerſities, ſhall, on any occaſion whatſoever, be abſent from his College, or Hall, above two months together, at any one time, or above three months, at different

ferent times, in any one year, on the penalty of voiding his place thereby.

XXXVI. THAT, the better to enable the Maſters and Heads of the ſaid Colleges or Halls to reſide on their reſpective Colleges or Halls, within the ſaid Univerſities, it be ordered, that, where the proviſion for their maintenance in the ſaid Colleges and Halls doth not amount to the value of three of the beſt Fellowſhips in the ſaid Colleges or Halls, it be made up to that value out of the revenues of the ſaid Colleges or Halls, before any dividend ſhall be made among the Scholars or Fellows of the ſame.

XXXVII. AND, whereas in foreign countries, eſpecially in *France*, ſuch regard is had to Graduates, that the better ſort of benefices are reſerved and appropriated to them; and it is, by the Statute of the 13th of Queen *Elizabeth*, chap. 12, ordained, that no perſon ſhall be capable of inſtitution to a living of thirty pounds *per annum*, in the Queen's books, unleſs he be a Batchelor of Divinity

vinity in one of the Univerſities of this Realm, or a licenſed Preacher in the ſame: That, for the like encouragement of ſuch, as have by their learning attained to Degrees in either of the ſaid Univerſities, that is, by fulfilling their ſtatuteable-time, and laudably performing their exerciſes for the ſaid Degrees, it be ordained, that none be promoted to a Biſhopric or Deanery, or to any other benefice whatſoever, that, *ſecundum verum valorem*, ſhall be worth three hundred pounds *per annum*, except he hath regularly taken the Degree of Doctor of Divinity in one of the ſaid Univerſities; and that no one be promoted to an Archdeaconry, or to any Reſidentiary's place in any Cathedral or Collegiate Church of this Realm, or to any benefice whatſoever, that ſhall, *ſecundum verum valorem*, be worth two hundred pounds *per annum*, except he hath regularly taken the Degree of Batchelor of Divinity, or Doctor of Laws, in one of the ſaid Univerſities; and that no one ſhall be promoted to any Prebend, which is no Reſidentiary in any Cathedral, or Collegiate Church, in this Realm, or any benefice

whatſoever, that ſhall, *ſecundum verum valorem*, be worth one hundred pounds *per annum*, except he hath regularly taken the Degree of Maſter of Arts, or Batchelor of Laws, in one of the ſaid Univerſities. And further, That no perſon whatſoever ſhall be capable of being Judge of the Admiralty, Dean of the Arches, or of being Judge of the Prerogative Court, or Vicar-general to either of the Archbiſhops, or Maſter of the Faculties, or Chancellor to any Biſhop, except he hath regularly taken the Degree of Doctor of Laws in one of the ſaid Univerſities; and that no perſon whatſoever ſhall be capable of being Commiſſary under any Biſhop or Archdeacon, or of being Regiſter to any Biſhop or Archdeacon, except he hath taken the Degree of Maſter of Arts, or Batchelor of Laws, in one of the ſaid Univerſities; and that no one ſhall be capable of taking the Degree of Batchelor of Laws, till he hath firſt been admitted to the Degree of Batchelor of Arts, and hath, after that, ſtudied the Law three years under the Profeſſor of Laws in one of the ſaid Univerſities.

XXXVIII.

XXXVIII. WHEREAS the knowledge of the original languages of the Holy Scriptures is neceſſary for all Divines, that, in order to the inducing of all ſuch as are intended for this profeſſion to ſtudy thoſe languages, it be ordered, that no perſon, after one year, from the date of theſe preſents, ſhall, in any Exerciſe of Divinity to be performed in the Schools of either the ſaid Univerſities, quote any text out of the Old Teſtament in any other language than the *Hebrew*; or any text out of the New Teſtament in any other language than the *Greek*.

XXXIX. AND, whereas the good education of the youth of the ſaid Univerſities doth, in a great meaſure, depend upon the care and diſcretion of Tutors, and their abilities, well to inſtruct and govern them, it be ordered, that no perſon ſhall take upon him to be a Tutor, in any College or Hall, within either of the ſaid Univerſities of *Oxford* and *Cambridge*, till he be allowed and appointed to it by the Maſter and Seniors, that have

the government of the ſaid College or Hall, and thereon be approved, admitted, and licenſed to be a Tutor, by the Vice-Chancellor of the Univerſity, in the manner hereafter mentioned.

XL. THAT every Tutor ſhall conſtantly read to his Pupils, or, in his abſence, depute another licenſed Tutor to do the ſame for him, till they ſhall take the Degree of Batchelor of Arts, or ſhall be of ſtanding for it, without making any vacation, unleſs for three weeks, at *Chriſtmas*, and one week at each of the Feſtivals of *Eaſter* and *Whitſuntide*, and during the time of the Act at *Oxford*, or the Commencement at *Cambridge*.

XLI. THAT the ſaid Tutors take eſpecial care to form the morals and principles of their Pupils, according to the laws and doctrines of our Holy Chriſtian Religion, as taught in the Church of *England*; and, for their well inſtruction herein, ſhall conſtantly, on all *Sundays* and Holy-days, excepting the times of vacation, above-mentioned, read and ex-

pound unto them the Articles of the Church of *England*, or ſuch other books or tracts of divine inſtitution, as ſhall be judged beſt for this purpoſe.

XLII. THAT every perſon, to be admitted and licenſed to be a Tutor, in either of the ſaid Univerſities, ſhall be ſworn to the faithful obſervance of the laſt-mentioned Article, before the Vice-Chancellor of the ſame, and of all other ſuch Articles and Particulars, as ſhall be thought fit to be added to it; and alſo ſhall, at the ſame time, take all ſuch Oaths, and make all ſuch Declarations and Subſcriptions, as every perſon, to be licenſed to keep a public Grammar-School, is obliged to take and make, according to the Laws of the Land, and the Conſtitution of the Church of *England*; and that thereon, and not before, the ſaid Vice-Chancellor ſhall admit and licenſe him to be a Tutor, and give him a certificate hereof, under his hand and ſeal; which certificate ſhall be regiſtered in the Univerſity Regiſter, and alſo in that of the College, whereof he is a member.

XLIII. That every Tutor, neglecting to do the duties of a Tutor, to which he hath been ſworn, ſhall be anſwerable for it, both to the Government of the College or Hall, in which he is a Tutor, and alſo to the Vice-Chancellor of the Univerſity, and may be convened before either of them for the ſame; and, on conviction, ſhall be admoniſhed, for the firſt time, and, for the ſecond, be removed from being any more a Tutor; and hereon his admiſſion and licenſe to be a Tutor, ſhall become null and void, and never more after that be again revived.

XLIV. That, whereas the ill example of Governors and Teachers is of very great influence for the corrupting of thoſe that are under their charge, it be ordained, that, if any Tutor ſhall make his conduct, in any particular, of ill example to his Pupils, this ſhall be ſufficient, without any admonition, forthwith to remove him from being any more a Tutor.

XLV.

XLV. THAT every Tutor, for the better diſcharging of his duty, ſhall have Proctorical authority over his Pupils, and be impowered to enter into any houſe, within either of the ſaid Univerſities, to ſearch for them, when abſent from their ſtudies, and puniſh the houſe, that ſhall receive them, in the ſame manner, as the Proctors of either of the ſaid Univerſities may do.

XLVI. THAT no perſon ſhall truſt any Under-Graduate, in either of the ſaid Univerſities, without the conſent and allowance of his Tutor; and that, if any one ſhall do otherwiſe, he ſhall loſe all right of recovering, by Law, what he truſts him for.

XLVII. THAT every Maſter of a College or Hall, within either of the ſaid Univerſities, ſhall, once every quarter, taking to him the aſſiſtance of ſuch of the Seniors of the ſaid College or Hall, as he ſhall think fit, make enquiry into the proficiency of all the Under-Graduates

under his charge, by examining of them in thoſe parts of learning, in which, according to their ſtanding, they have placed their ſtudies; and, on want of proficiency, ſhall enquire, whether this has proceeded from the idleneſs of the Pupil, or the neglect of the Tutor; and ſhall proceed thereon to correct the fault, where he ſhall find it lying, in ſuch manner, as he and his aſſiſtance ſhall find it deſerves.

XLVIII. If any Under-Graduate ſhall be found, three times together, a non-proficient, and this be judged to proceed from his idleneſs, or elſe want of parts ſufficient to enable him to make proficiency, he be then diſmiſſed from the College, and alſo of the Univerſity, as one that is incapable of improving himſelf in it.

XLIX. That, whereas great numbers of Students of the ſaid Univeſities do, after the taking of their Degree of Batchelor of Arts, leave the ſaid Univerſities, and taking Orders, enter upon cures; that all ſuch may be the better qualified for the

the ſaid profeſſion, it be ordered, that no perſon ſhall be admitted to the Degree of Batchelor of Arts, till he ſhall have undergone an examination of his knowledge of the Chriſtian Religion, and be able to give a good account thereof, as taught and profeſſed in the Church of *England*.

L. That, in order thereto, the ſaid Univerſities ſhall take care, that an uniform ſyſtem of Divinity be made by the Profeſſor of Divinity in the ſaid Univerſities, or ſuch other, as they ſhall think fit to appoint; in which all Under-Graduates ſhall be inſtructed by their Tutors, and afterwards be examined, before they take the ſaid Degree of Batchelor of Arts; and that, till ſuch a Syſtem of Divinity ſhall be compoſed, the ſaid examination ſhall be made in the Church Catechiſm, and the Articles of the Church of *England*, and no one be admitted to the ſaid Degree, till he can give a thorough account of them, and prove all particulars from Scripture.

LI. That, in order to the ſaid examination, four Batchelors of Divinity, or elſe four Divines, of Batchelor of Divinity's ſtanding, reſident in the ſaid Univerſities, ſhall, in each of them, be annually choſen by the Vice-Chancellor and Heads of Colleges and Halls, who ſhall examine, as aforeſaid, all Under-Graduates, in order to the ſaid Degree.

LII. That the ſaid examinations ſhall be held publicly in the Univerſity-Schools, and in ſuch of them, in each Univerſity, as the Vice-Chancellor and Heads of Colleges and Halls ſhall think moſt proper to appoint for this purpoſe.

LIII. That the ſaid Examiners ſhall examine two at a time, *alternis vicibus*, that is, two at one time, and the other two at another, and ſo on: That the Examinants appear before them, in claſſes of ſix at a time; and each claſs ſhall be examined by the ſaid two Examiners, for the ſpace of two hours, at the leaſt, or longer, if the ſaid Examiners ſhall think

fit; and that the appointing of the ſaid examinations ſhall be in ſuch order, method, and times, as the Vice-Chancellor and Heads of Colleges and Halls, ſhall, in each of the ſaid Univerſities think fit, by a ſtated rule, to agree and ordain; and ſuch only, as ſhall obtain a certificate of approbation from the two Examiners that examined them, ſhall be qualified for the ſaid Degree.

LIV. THAT there may be a ſuitable reward to the ſaid Examiners for their pains and trouble, it be ordered, that, whereas in the Univerſity of *Oxford* there are four Lectures of no uſe, that is, of Grammar, Rhetoric, Logic, and Metaphyſics; theſe four Lectures be aboliſhed, and the ſalaries, hitherto paid the Readers of them, be ſettled upon the four ſaid Examiners; and that the like method be taken in the Univerſity of *Cambridge*, for the ſame purpoſe.

LV. THAT no perſon be admitted into Orders of the Church of *England*, but ſuch as have taken the Degree of Batchelor

elor of Arts in one of the ſaid Univerſities, or other Degrees, ſuperior to it, except only ſuch, as have ſtudied, in foreign Univerſities, the like time, and have made the like proficiency, as is required in the ſaid Univerſities, for the taking of the ſaid Degree of Batchelor of Arts.

LVI. THAT, whereas the reſort of Players or Actors of Interludes has proved of great prejudice to the ſaid Univerſities, in corrupting the youth ſent thither for their education; it be ordained, that no ſuch Players or Actors of Interludes be permitted to come within either of the ſaid Univerſities, to act their Plays in them, notwithſtanding any grant or licenſe whatſoever, which they may bring with them for the ſame.

LVII. THAT, whereas the Lawyer's Gown, in the ſaid Univerſities, is often made an *Aſylum* for the idle and the ignorant, ſuch as have not, by their proficiency in their ſtudies, qualified themſelves for the Degree of Batchelor of Arts, it be ordained, that no perſon, for the future,

future, ſhall be allowed, in either of the ſaid Univerſities, to put on the Lawyer's Gown, till he hath firſt taken the Degree of Batchelor of Arts, or, till three years after that, be admitted to take the Degree of Batchelor of Law.

LVIII. THAT, as to the taking the Degree in Phyſic, the Univerſity of *Cambridge* follow the Rule and Uſage of the Univerſity of *Oxford*, both for times, and exerciſes; ſo that both act, in this matter, with an uniformity to each other.

A Letter from the Biſhop of Worceſter, *to the Biſhop of* Norwich.

DR. *William Lloyd* *, the moſt worthy and learned Lord Biſhop of *Worceſter*, having, through the hands of Dr. *Trimnell*, Biſhop of *Norwich*, communicated to Dr. *Prideaux*, Dean of *Norwich*, his ſcheme of the ſeventy Weeks

* See the *General Dictionary*. Vol. VII. &c. p. 132—141. Art. *W. Lloyd*.— Dr. *Prideaux*'s 4*to* Pamphlets, N°. 13.

of

of *Daniel*, and his ſolution of them; Dr. *Prideaux*, in a Letter writ thereon to the Biſhop of *Norwich*, objected againſt it, that there were many things in the book of *Nehemiah*, which the ſaid ſcheme of *Daniel*'s Weeks is inconſiſtent with; which being communicated to the ſaid Biſhop of *Worceſter*, his Lordſhip writ thereon to the ſaid Biſhop of *Norwich* this following Letter.

My very good Lord,

Hartlebury, June 21, 1710.

IN that part, which you gave me of my moſt learned friend, Dr. *Prideaux*'s, Letter to your Lordſhip, he ſpeaks of many things in the book of *Nehemiah*, with which my account of *Daniel*'s Weeks is inconſiſtent, in his opinion. But he mentions not many things, only two or three, in his Letter; and theſe are ſuch, as, I conceive, I need not trouble my head with; for they ſignify nothing to my buſineſs, which is only to ſhew, that, from the going forth of the commandment to build *Jeruſalem* again, to the death of Chriſt, the cutting off the Meſſiah,

Meſſiah, there ſhould be ſeven weeks, and 62 weeks; ſeven weeks, that is, 49 years, to the end of the viſion and prophecy (*Dan.* ix. 24.) that is, till the book of *Malachi* was written; and the other 62 weeks, or 434 years, till the anointing of the moſt Holy (*ib.*) that is, till Chriſt's being anointed High-Prieſt, with the blood of his own ſacrifice, as he was at the time of his death, when the Meſſias was cut off (v. 26.) upon which the *Jews* came to be אֵין לוֹ, i. e. *non ei*, as it followeth.

THE *Jews*, whom *Daniel* every where in his prayer calls, *thy people*, *God's people*, &c. here the Angel, ſpeaking from God, throws back upon *Daniel*, and calls them, *thy people*, that is, *Daniel*'s people (v. 23, 24.) and in theſe words (v. 26.) the Angel ſhews how they would ceaſe to be God's people: It was upon the Meſſias's being cut off, which was done even by themſelves; and, after that, they were therefore אֵין לוֹ, *not his people*. But who were to be his people, after this? Even

Even the *Romans*. They are here called עַם נָגִיד מַבָּה, i. e. *Principis populus futurus*. Even they, that were to burn the City and Temple, *i. e.* the *Romans*.

I AM gone beyond what I needed to have written on this occaſion. My buſineſs was only to ſhew, from the going forth of the commandment for the building of the City of *Jeruſalem*, till the cutting off the Meſſias; and thereupon, the *Jews* being no more his people, was to be ſeven weeks, and 62 weeks; in the whole 69 weeks, or 483 years.

I DO here take it for granted, that *Daniel*'s years were juſt 360 days in a year, ſuch as thoſe King *Cræſus* reckoned by, as it appears in *Herodotus* (I. 28.) Of this, I believe, Mr. Dean needs no proof; but, if he pleaſes, I will ſend him ſo much, as, I am ſure, will be ſufficient.

NOW, 483 times 360 days makes the ſum of 173880 days, which number of days, beginning in the month of *Niſan*, in the 20th of *Artaxerxes Longimanus* (*Nehem.*

(*Nehem.* ii. 1, 6.) that is, in the year 445, before Chriſt, about the end of *April*, will certainly end about *May*, *Anno Dom.* 32. But that time was after the Paſſover, for that year; and therefore Chriſt could not die in that year, for he could not die but at the time of the Paſſover: on that day, and at that hour, in which the Paſſover-Lamb was to be killed, then was Chriſt our Paſſover to be ſacrificed for us. But that muſt have been *Anno Domini* 33. Then that Paſſover happened on *Friday*, *April* 3; then at three in the afternoon Chriſt muſt die: it ſhould be neither later nor ſooner. That Chriſt did die, at that very time, it may be eaſily proved, by demonſtration; and I have ſhewed it, where there is occaſion: but, at this time, I am only to give account, how this, that hath been ſaid, can conſiſt with thoſe things of *Jaddus* and of *Sanballat*, in Mr. Dean's Letter.

FIRST, of *Sanballat*; Mr. Dean ſeems to think, that he of that name, who gave diſturbance to the building of the wall (*Nehem.* ii. 6.) was the ſame with

 him,

him, that is ſpoken of, *Nehem.* xiii. 28, on the occaſion of one of the ſons of *Joiada*, the High-Prieſt, having married his daughter: For that theſe are two *Sanballats*, it is certain; for the former *Sanballat*, *Nehem.* ii. 10, was Governor of one of the ſmall provinces in or about *Paleſtine*, in the year 445, before Chriſt, which was the time of that building of the wall of *Jeruſalem*, *Nehem.* vi. 15. It muſt have been another *Sanballat*, that was father-in-law of *Manaſſeh*, whom all take to have been him, that is ſpoken of in the laſt chapter of *Nehemiah*; for this *Sanballat* came to *Alexander the Great*, firſt at the ſiege of *Tyre*, in the year 332, before Chriſt, which was 113 years after the building of the wall; and he died in *October* following, that is, after the taking of *Gaza*, and juſt before *Alexander*'s coming to *Jeruſalem*. *Joſeph. Antiq.* xi. 8.

Soon after, *viz.* in the year 323, before Chriſt, *May* 23, was the death of *Alexander the Great*; and, about the ſame time, died *Jaddus*, the High-Prieſt, as

Joſephus

Joſephus tells us, at the very end of the ſame chapter xi. 8.

Of *Jaddus*, *Joſephus* tells us, that, immediately after his death, his ſon *Onias* ſucceeded him in the High-Prieſthood. This *Onias* muſt then have been at leaſt thirty years old; he might have been a great deal more; and, if he was the High-Prieſt, of whom *Hecatæus* wrote, that eleven years after *Alexander*'s death, he ſaw him, being then ſixty-ſix years of age, as *Joſephus* (*contra Apionem*, Lib. I. *Edit. Criſpini*, 1048. D.) tells us, from that Hiſtory, by this reckoning *Onias* muſt have been born in the year 378, before Chriſt; and then his father *Jaddus*, likely, was born before the year 400, before Chriſt; it may very well be, that he was born before the year 404, before Chriſt, which was the laſt year of *Darius Nothus*. This King, as Primate Uſher (*Annal.* I. p. 232.) thinks, was *Darius* the *Perſian*, to the time of whoſe reign, all the *Levites* were reckoned, in the times of *Eliaſhib*, *Joiada*, *Johanan*, and *Jaddua*, as we read, *Nehem.* xii. 22. That moſt learned Pri-

mate takes it for granted, that the *Jaddua*, here ſpoken of, was not then High-Prieſt, at the time of the reckoning of theſe *Levites*; but, being then born, and being Heir apparent of the High-Prieſthood, that holy Writer might name him together with thoſe of his Progenitors, that were all living together. It is not ſaid there, or any where elſe, in the book of *Nehemiah*, that *Jaddua* was then High-Prieſt; only it is ſaid, chap. xii. 11. that *Jonathan* begat *Jaddua*; and, verſe 22, that ſuch things happened in their days. But, in the next verſe, it is ſaid, that the Levites *were written in the books of the Chronicles, even until the days of Johanan, the ſon of Eliaſhib*; which giveth cauſe to think, that *Joiada* was never High-Prieſt, but died before his father, *Eliaſhib*. And, one might be well confirmed in that opinion, by what he reads in *Nehem.* xiii. 28. that he, that married *Sanballat*'s daughter, was *of the ſons of Joiada, the ſon of Eliaſhib, the High-Prieſt*. If *Joiada* himſelf had lived to be High-Prieſt, the Writer would have ſaid, in fewer words, that he, that married ſo, was *the ſon of Joiada, the High-*

High-Prieſt. I know nothing of moment againſt this, but a word or two, that we read of *Joiada*'s ſucceeding his father, in *Joſephus*, *Antiq.* xi. 7. But his word, alone, will be of no great authority with any one, that conſiders, how little he knew of the *Jews*, in thoſe times, or of the *Perſian* Monarchy.

THE beſt of it is, that all that we have, in the book of *Nehemiah*, concerning theſe times, after the going forth of the commandment to build *Jeruſalem* again, is altogether foreign to the matter now before us: it can neither help us, nor hinder us, in the knowledge of thoſe ſeven weeks, and 62 weeks, that we read of in the Angel's prophecy.

I DESIRE Mr. Dean to take notice, that I do not reckon the years of any King's reign any otherwiſe, than as I find them in *Ptolomy*'s Canon.

I DESIRE your Lordſhip to thank him for his kind remembrance of me,

and to let him know, that I do heartily desire his prayers, as I do also your Lordship's; for I truly am

Your most affectionate

Brother and Servant,

W. Worcester.

Dr. Prideaux's *Answer.*

DR. *Prideaux*, having received from the Lord Bishop of *Norwich* a copy of this Letter, wrote unto the Lord Bishop of *Worcester* this following Letter, in answer thereto.

My Lord,

I MUST acknowledge, it is a very great favour, that your Lordship would be pleased to give yourself so much trouble, as to draw up the paper, for my satisfaction, which you sent to the Lord of *Norwich*

Norwich for me, and which his Lordſhip has been pleaſed to communicate unto me.

THEREIN, you ſay, that the objections I made againſt your ſcheme of *Daniel*'s Weeks, from the book of *Nehemiah*, were nothing to your buſineſs, which is only to ſhew, that, from the going forth of the commandment for the building of the City of *Jeruſalem*, till the cutting off of the Meſſias, was to be ſeven weeks, and 62 weeks, that is, in all 69 weeks, or 483 years; and that, computing theſe years, from the 20th year of *Artaxerxes Longimanus*, when that commandment went forth, they exactly end, according to *Ptolomy*'s Canon, at the time of our Saviour's death. But I humbly conceive, that, unleſs it be made out, that the beginning of this computation muſt be from the 20th year of *Artaxerxes Longimanus*, your hypotheſis cannot ſtand; and therefore it muſt be your Lordſhip's buſineſs, in the firſt place, to clear this matter.

IT is ſaid indeed in *Nehemiah*, that the commandment for the re-building of

the City of *Jeruſalem* went out in the 20th year of *Artaxerxes*. But there were two *Artaxerxes*, whom this might be attributed to, *Artaxerxes Longimanus*, and *Artaxerxes Mnemon*; and the text doth not determine which of theſe two it was. If it were *Artaxerxes Mnemon*, all that is ſaid in *Nehemiah* of *Jaddua*, *Sanballat*, and *Darius Codomannus*, will very well conſiſt therewith; for it is but to ſuppoſe, that *Nehemiah* lived to the time of *Darius Codomannus*, and then wrote his book (as he might very well do, without exceeding the age of eighty years) and all will be ſolved and made conſiſtent; and therefore *Scaliger*, *Calviſius*, *Helvicus*, and ſeveral other Chronologers, come into this opinion.

BUT, if it were *Artaxerxes Longimanus*, as your Lordſhip ſays it was, in whoſe 20th year this commandment went forth; then all the objections occur, which I have mentioned; for,

1ſt, IT ſeems evident to me, that the text of *Nehemiah* xii. 22, where the *Levites*

vites are ſpoken of, that were in the days *Eliaſhib*, *Joiada*, *Johanan*, and *Jaddua*, cannot be underſtood to mean any other days, than thoſe wherein they were High-Prieſts. For the High-Prieſt among the *Jews* was the Head of the Prieſts and *Levites*; and, after the captivity, when there was no King in *Judah*, had the abſolute ſupremacy in all affairs relating to them; and therefore it was as proper for them to reckon all ſuch affairs by times of their High-Prieſts, as it is now with us to reckon of all actions in the State by the times of our Kings; and conſequently, when any thing is ſaid to have been in ſuch an High-Prieſt's time, it is as improper to underſtand it of any other time, than that of his Prieſthood, as it would be, when any thing is ſaid to have been in ſuch a King's time, to underſtand it of any other time than that of his Reign. For this reaſon I cannot come into this interpretation, which refers what is ſaid here of the days of *Jaddua* as far back as the days of his childhood; for it ſeems to be a very forced ſenſe, which the text cannot naturally bear. When

ſuch

ſuch a thing is ſaid to have been in the time of *Henry* the Eighth, will any one underſtand it of the time before his Reign; or think it any other than an abſurdity, ſo to conſtrue it? And, to me, it looks altogether as bad, as to underſtand what is here ſaid of the *Levites* to have been in the days of *Jaddua*, of any other days, than thoſe wherein he was High-Prieſt. And it is to be taken notice of, that the text joins with the days of *Jaddua*, the days of *Eliaſhib*, *Joiada*, and *Johanan*, who were High-Prieſts before him. For it is ſaid, *in the days of Eliaſhib*, *Joiada*, *Johanan*, and *Jaddua*, &c. And here I would aſk, whether the days of *Eliaſhib*, *Joiada*, and *Johanan*, are to be underſtood of the days of their High-Prieſthood, or of the days of their life? No doubt, it will be ſaid of the days of their High-Prieſthood. And why then muſt not the days of *Jaddua* be underſtood ſo too? I may add further, What need is there, in this caſe, to name *Jaddua*'s days at all? Becauſe, if they be underſtood of thoſe, before he was High-Prieſt, they were coincident with the days

days of *Joiada* and *Johanan*, which were named before. And therefore, if we underſtand thoſe days of *Jaddua* of any other days, than thoſe wherein he was High-Prieſt, they muſt have been named twice in the ſame text, which would be ſuch a faulty repetition, as it muſt not be charged with. Nothing ſeems more plain to me, than that the text ſpeaks of the days of theſe four men, as in ſucceſſion, one after the other; and therefore we muſt not run the days of the one into the days of the other. Beſides, the whole deſign of interpreting the days of *Jaddua*, of the days before he was High-Prieſt, is to ſupport a notion, that the book of *Nehemiah*, of which this text is a part, was wrote before he was High-Prieſt, and ſo far back as the time of his childhood. Your Lordſhip placeth it in the laſt year of *Darius Nothus*. But then, to name his days with the days of the other High-Prieſts, ſo many years before he came to be High-Prieſt, and when it muſt be, on many reſpects, uncertain, whether he would ever be ſo, or no, is what, I believe, all the writings of the world beſide cannot

cannot give us an inſtance of. For theſe reaſons, I cannot but be of opinion, that theſe days of *Jaddua* can be meant of none other than the days of his High-Prieſthood; and that therefore he was in that office before this text was written: And it alſo appears, to me, that the *Darius* here mentioned, can be none other than *Darius Codomanus*, in whoſe Reign *Jaddua* was High-Prieſt. For the text, bringing down the reckoning through the ſucceſſion of ſeveral High-Prieſts, terminates the whole in the days of *Jaddua*, and the reign of *Darius*, the *Perſian*, which plainly makes them contemporaries; and therefore *Darius*, the *Perſian*, in that text, could be none other than *Darius Codomanus*, becauſe no other *Darius* but he, was King of *Perſia*, while *Jaddua* was High-Prieſt at *Jeruſalem*. And, if ſo, it muſt be in the Reign of this *Darius*, at the ſooneſt, that this was written, and conſequently, *Nehemiah*, the writer of it, muſt then be living. And this brings home the objection upon your Lordſhip's hypotheſis, becauſe, according to it, he muſt have then been, at leaſt, 140 years

 old,

old, which is very improbable. For, if it were in the 20th year of *Artaxerxes Longimanus* that he came to *Jeruſalem*, with a commiſſion to re-build that City, and be Governor of it, we cannot ſuppoſe him then to have been leſs than thirty years old; for a leſſer age would be too early for ſuch a truſt. After this, *Artaxerxes* reigned 21 years; after him, *Darius Nothus* 19 years; after him, *Artaxerxes Mnemon* 46 years; after him, *Ochus* 21 years; and then, to the firſt year of *Darius Codomannus*, were three years more; all which, put together, make 140 years.

2*dly*, THE like objection will alſo lie from the age of *Sanballat*, the *Horonite*; for, when *Nehemiah* came to execute his commiſſion for the re-building of *Jeruſalem*, he found him a Governor in thoſe parts, under the King of *Perſia* (whether it were of *Samaria*, or of ſome other petty Province, as your Lordſhip ſays, is not material to our preſent purpoſe) and, to qualify him for ſuch a truſt, he muſt then have beeen, at leaſt, 30 years old.

And

And therefore, if it were in the 20th year of *Artaxerxes Longimanus* that *Nehemiah* found him thus entruſted, ſince he died not (as *Joſephus* tells us) till the laſt year of *Darius Codomannus*, he muſt then have been, at his death, 143 years old, which age, in him, is much more improbable than the other in *Nehemiah*. An extraordinary bleſſing on that good man might be alledged for ſuch an extraordinary age in him, which cannot be ſaid of the other. Each of theſe inſtances, apart, look very improbable, but, coming together, are much more ſo; and therefore muſt be a very ſtrong argument againſt that hypotheſis that infers them. I know ſome, to ſolve this difficulty, make two *Sanballat's*; the one named in Scripture, who is there ſaid to have married his daughter to one of the ſons of *Joiada*, which they will have to be that *Jeſus*, who was ſlain by his brother *Johanan*, in the Temple. *Joſeph. Antiq.* xi. 7, and the other, the *Sanballat* named by *Joſephus*, xi. 7, 8, who married his daughter to *Manaſſeh*, the brother of *Jaddua*, and built for him the Temple at Mount *Gerizim*. But,

where

where the name is the ſame, the character of a Governor in the neighbourhood of *Judæa* the ſame, and the circumſtance of marrying a daughter to a ſon of an High-Prieſt, the ſame, it is hard to ſuppoſe two different perſons; and ſcarce any one, that thoroughly conſiders it, can come into this ſuppoſition. Your Lordſhip, indeed, mends it in one particular, in allowing but one marriage of a daughter to an High-Prieſt's ſon; for, if I take you right, you ſuppoſe the *Sanballat*, who would have hindered *Nehemiah* in his work, to have been a different perſon from the *Sanballat*, who was father-in-law to one of *Joiada*'s ſons, *Nehem.* xiii. 28. That the latter only was the Governor of *Samaria*, of whom *Joſephus* ſpeaks, *Antiq.* xi. 7, 8, and who died in the laſt year of *Darius Codomannus*; and that the other was not the Governor of *Samaria*, but of ſome other petty Province, in the neighbourhood. But, however, this will not ſolve the difficulty. For, ſuppoſing the *Sanballat*, *Nehem.* xiii, to be different from the *Sanballat*, *Nehem.* ii. and vi. (which, I muſt ſay, is hard to

ſuppoſe, ſince, in both places, he is called *Sanballat*, the *Horonite*) yet this marriage muſt have been in the 12th year of *Nehemiah*'s Government, that is, according to your Lordſhip's hypotheſis, in the 32d year of *Artaxerxes Longimanus*; for in that year *Nehemiah* went into *Perſia* to the King, and, on his return, found this irregular marriage to have been made, and therefore chaced away from the Temple the perſon guilty hereof. Suppoſing therefore, this ſon of *Joiada* (whom *Joſephus* calls *Manaſſeh*, and ſaith he was his grandſon) to have been 20 years old, at the time of this marriage, that is, in the 32 year of *Artaxerxes Longimanus*, he muſt have been, at his father-in-law's death, 121 years old, though this was but the firſt year of his Prieſthood at mount *Gerizim*; and, if we ſuppoſe the father-in-law to be 22 years older than the ſon-in-law, there will be the ſame age of *Sanballat*, as is above objected, againſt this hypotheſis. So that the making of the *Sanballat*, *Nehem.* ii, and vi, and the *Sanballat*, *Nehem.* xiii, to be two diſtinct perſons, leaves us juſt where we were before;

fore; and the objection is not at all leſſened by it, but is rather made the ſtronger, by bringing in the improbable age of *Sanballat*'s ſon-in-law to be a further addition to it.

THUS far I have laid before your Lordſhip the objections, which, I conceive, do lie againſt your fixing the decree granted *Nehemiah* for the re-building of *Jeruſalem*, to the 20th year of *Artaxerxes Longimanus*; and, ſince you build your whole ſcheme on the ſuppoſition, that this was that year, I think, it muſt be your buſineſs, in the firſt place, to make this good, and to clear it againſt all objections, that it muſt be the 20th year of *Artaxerxes Longimanus* only, and not of any other *Artaxerxes*, that *Nehemiah* obtained this decree. Otherwiſe, you beg your principle, and, by thus failing in your foundation, can make nothing ſtand, which you build upon it; for you begin your computation of the Seventy Weeks, from that year, for this reaſon wholly, becauſe you ſuppoſe, that in that year the decree was granted. But, if that was not the year, in which this

grant was made, but it was the 20th year of another *Artaxerxes*, then you begin the computation wrong; and, if ſo, you muſt end it wrong, and all muſt be wrong, that you do about it. And therefore, I muſt confeſs, I cannot but be amazed to find your Lordſhip ſaying, that this is none of your buſineſs, and that it is foreign to the matter before you; for it ſeems, to me, to be the principle on which all depends, and, without the ſettling of which, every thing elſe, which you do will, be foreign, and nothing to the purpoſe.

However, I muſt acknowledge, your Lordſhip's ſcheme is preferable to all others, that have been offered, for the ſolution of this difficult matter. *Scaliger*'s ſcheme hath not only the ſame objections againſt it, from the age *Zerubbabel* and *Joſhua* muſt be of, on the ſecond of *Darius Nothus* (from whence he begins his computation of the Seventy Weeks) that yours ſeems to have, from the age of *Nehemiah* and *Sanballat*, but alſo ſeveral others. For he doth not end the prophecy at the cutting off the Meſſias, but at the de-

ſtruction of *Jeruſalem*; neither doth he begin it from a decree or commandment to re-build *Jeruſalem*, but only from a decree to finiſh the re-building of the Temple; and further, according to that ſcheme, there will be a very unequal and unlikely diſtribution of the ſucceſſion of the High-Prieſt; for, from the ending of the *Babyloniſh* captivity, to the death of *Alexander*, there were theſe ſix High-Prieſts, ſucceeding in a direct line, from father to ſon, *Jeſhua*, *Joiachim*, *Eliaſhib*, *Joiada*, *Johanan*, and *Jaddua*. And, if it were in the 20th year of *Artaxerxes Mnemon*, as *Scaliger* ſaith, that *Nehemiah* had the grant for the re-building of *Jeruſalem*, *Eliaſhib* muſt, at that time, have been High-Prieſt, for he is ſaid to have been by *Nehemiah*, at the doing of that work; and, if we ſuppoſe him to have been High-Prieſt, from the beginning of that Reign, that is, for twenty years before (for he was ſo for ſeveral years after, as appears by the ſame book of *Nehemiah*) then, from the ſolution of the *Babyloniſh* captivity, to the firſt of *Artaxerxes Mnemon*, there would have been but two High-Prieſts, *i. e. Jeſhua*, and *Joiachim*,

for the ſpace of 132 years; and then, from thence, there muſt be four for the remaining term of 81 years, to the death of *Alexander*; at which time, according to *Joſephus*, died *Jaddua* alſo. There is, I confeſs, no difficulty in a ſucceſſion of four in 81 years; there are many inſtances of this every where: but that there ſhould be but a ſucceſſion of two, for 132 years, in the High-Prieſt's office, which required the age of thirty, at the leaſt, in the perſon to be admitted thereto, is not ſo probable, becauſe, in this caſe, each muſt have been, at leaſt, 96 years old, at his death, and, probably, much more. For, it is much more likely, that *Jeſhua* was above 30 years old, at the ſolution of the *Babyloniſh* captivity; but, if he were no more, it is very unlikely, that, dying at the age of 90, he ſhould then have a ſon of no greater age than 30, to ſucceed him. I am the longer upon this, becauſe it is a difficulty upon *Scaliger*'s ſcheme, that I have not ſeen taken notice of by any other, and makes much for your Lordſhip's ſcheme; for, according to that, this difficulty is wholly removed, and the ſucceſſion of the High-Prieſts will fall

very equal, and free from all exception. And, it is to be obſerved, that the years of their ſeveral High-Prieſthoods, as ſet down in the *Chronicon Alexandrinum*, do not only make a diſtribution of the ſucceſſions, which is free from all ſuch exception, but alſo do exactly agree with Scripture, according to your Lordſhip's ſcheme; but cannot be ſo, according to that of *Scaliger*. For that *Chronicon* makes *Eliaſhib* to die 29 years before *Scaliger*'s ſcheme brings *Nehemiah* to *Jeruſalem*, but to have been nine years in the Prieſthood, at the time of his coming thither, according to your Lordſhip's ſcheme; and I look on the *Chronicon Alexandrinum* to have given us the trueſt account of the years of each High-Prieſt, in that ſucceſſion of them, which I have mentioned, and to be the beſt clew, whereby we may be ſafely led through the dark hiſtory, which we have of the *Jewiſh* State, in thoſe times.

And therefore, your Lordſhip's ſcheme thus far looking fairer than any other, that hath been offered, I could wiſh you would apply yourſelf to clear it of the difficulties

above-mentioned; for, were that done, it would ſtand for ever. And this prophecy of the time of the coming of the Meſſias would appear to be ſo thoroughly fulfilled, in the coming of our Saviour, and the argument for his being the perſon promiſed herein, would be made ſo clear and irrefragable, that it would be no longer capable of any contradiction, either from the *Jews*, or any other Adverſaries, of our Holy Chriſtian Religion. And therefore I heartily wiſh your Lordſhip would be pleaſed ſpeedily to publiſh your ſcheme, and to take care to clear it from the difficulties above-mentioned. If you would be pleaſed to give me leave to propoſe, what I am thoroughly perſuaded is the truth of the matter, and what I think would fully ſalve the whole, I would offer it as followeth:

1ſt. THAT thoſe paſſages, which name *Jaddua*, in the book of *Nehemiah*, were all inſerted, after the book was written, by thoſe, who received it into the *Jewiſh* Canon, moſt likely, about the time of the High-Prieſt *Simon the Juſt*, when that Canon was fully finiſhed. The whole, that

that hath been ſaid by others on this head, your Lordſhip well knows; and, I doubt not, can ſay a great deal more upon it, fully to clear the thing, and make it thoroughly appear to be the truth, as I am fully perſuaded it is; and, when this is cleared, all that is ſaid in the firſt objection will be cleared alſo.

2d. As to the other difficulty, which is about the age of *Sanballat*, it all ariſing from the inconſiſtency, which is between the Scripture account, and *Joſephus*'s account of the time, in which this man lived, if you give up the profane writer to the ſacred (as muſt always be done, where they cannot conſiſt together) there is an end of this matter. And that *Joſephus*, in his bringing down the time of *Sanballat* to the Reign of *Alexander the Great*, was wholly out, is no hard matter to prove. For it is plain to me, he follows herein the tradition of his countrymen, the *Jews*; whoſe account, concerning the *Perſian* Monarchy, is altogether falſe and abſurd; for they make the whole continuance of it, from the firſt of *Cyrus*, to the firſt of *Alexander*,

to be no more than 52 years: That the *Darius*, in whom it ended, was the *Darius*, whom we call *Darius Hydaſpes*; that he was the ſon of *Eſther*, by *Cambyſes*, whom they make to be the *Ahaſuerus* of the book of *Eſther*; that this *Darius* was called alſo *Artaxerxes* (which they will have to be the common name of the *Perſian* Kings, as *Pharaoh* was of the *Egyptian*) and that it was in the 20th year of his Reign, that *Nehemiah* rebuilt *Jeruſalem*; and that, ſixteen years after, was the end of that Empire, and the beginning of the *Macedonian*. And, although *Joſephus*, who had looked into the *Greek* Hiſtorians, could not ſwallow all this abſurd ſtuff; yet it ſeems plain to me, he came into ſo much of it, as was the cauſe of his error, in this matter of *Sanballat*. For, altho' he doth not make *Cambyſes* to be the *Ahaſuerus* of *Eſther*, but carries down that ſtory to the time of *Artaxerxes Longimanus*, yet it is clear, to me, he makes the *Darius*, that next ſucceeds, to be the *Darius*, whom *Alexander* conquered; for he is the laſt he makes any mention of, in the ſucceſſion of the *Perſian* Kings. After *Artaxerxes Longimanus*, he immediately

ately names *Darius*, and, after him, none other. And, according to this account, the *Sanballat* of the 20th of *Artaxerxes Longimanus*, and the *Sanballat* in the time of the laſt *Darius*, may, very conſiſtently, be made the ſame man; for there will be, according to this reckoning, very few years between them. The truth of the matter, I take to have been thus: The *Sanballat*, who would have hindered the re-building of *Jeruſalem*, was the ſame, who is ſaid, *Nehem.* xiii. 28, to have been father-in-law to one of the ſons of *Joiada*, the High-Prieſt; that *Manaſſeh*, who was the ſon-in-law, was the immediate ſon of *Joiada*, as the Scripture ſaith, and not the grandſon, as *Joſephus* ſaith; that this marriage was made, while *Nehemiah*, in the 12th year of his Government (which was the 32d of *Artaxerxes*) was gone into *Perſia*, to the King; and that, for this reaſon, on his return, he drove him away from officiating any longer in the Temple; whereon, he, retiring to *Samaria*, about five or ſix years after, obtained leave, by *Sanballat*'s intereſt, at the *Perſian* Court, to build the Temple on mount *Gerizim*; which

the

the *Jewiſh* Chronology running into the time of *Alexander*, *Joſephus*, for that reaſon, ſets it down as done in the time of *Alexander*; and this, I verily believe, was the whole authority he had for it. And, that he ſhould make ſuch a miſtake in thoſe times, is no wonder, ſince there may be others obſerved in him, of the ſame times, altogether as groſs, of which your Lordſhip takes notice in your paper.

I BEG your Lordſhip's pardon, that I have tranſgreſſed ſo long upon your patience, with this tedious paper. I humbly offer it to your conſideration; and I am,

My Lord,

Your moſt dutiful

Humble Servant,

Humphrey Prideaux.

P. S. AND, I beg leave, further to obſerve to your Lordſhip, that, whereas *Joſephus* placeth the ceaſing of the ſpirit of Prophecy, in the laſt year of that *Artaxerxes*,

Xaxerxes, from whom, according to your Lordſhip's ſcheme, *Ezra* and *Nehemiah* had their commiſſion; all the *Jewiſh* writers do ſo too, telling us, that *Ezra*, *Haggai*, *Zachary*, and *Malachi*, all departed out of this life on that year; and that the ſpirit of Prophecy departed with them. But they make that year to be the laſt of the *Perſian* Monarchy, and the very ſame, in which *Alexander* came to *Jeruſalem*, and *Sanballat* obtained that grant for a Temple on Mount *Gerizim*, which *Joſephus* tells us of. And therefore it is plain, to me, that *Joſephus*, in bringing down this matter of *Sanballat* as low as the time of *Alexander*, followed the falſe chronology of his countrymen, the *Jews*, and not that true computation, which your Lordſhip reckons by.

To Francis Gwynn, *Eſq*; *at* Ford Abbey, *near* Cruckern.

SIR,

I HAVE received the Letter you honoured me with; and you ſhould ſooner have received an Anſwer to it, had I been in a condition to give it; for I am

ſo

ſo broken by age and infirmity, that I have few intervals of health to enable me to do any thing.

I HAVE, indeed, often ſaid, that there is wanting a good Hiſtory of the *Eaſt*, from the time of *Mahomet*; and that there are ſufficient materials to be had for it, from the writings of the *Arabs*, of which there is a great treaſury at *Oxford*, eſpecially ſince the addition of Dr. *Pocock*'s MSS. But I could not ſay much of the *Mamalucs*, of whom I know no author, that has written in particular; neither did they deſerve that any ſhould.

FOR they were a baſe ſort of people, a *Colluvies* of ſlaves, the ſcum of all the *Eaſt*, who, having treacherouſly deſtroyed the † *Jobidæ*, their Maſters, reigned in their ſtead; and, bating that they finiſhed the expulſion of the *Weſtern* Chriſtians, out of the *Eaſt* (where they barbarouſly deſtroyed *Tripoli*; and *Antioch*, and ſeveral other Cities) they ſcarce did any thing worthy to be recorded in Hiſ-

† See Dr. *Prideaux*'s *Life of Mahomet*, p. 164.

tory.

tory. The beginning of their Empire was in the year of our Lord 1250, and it ended in the year 1517, which was the eighth year of the Reign of our King *Henry* the Eighth; ſo that their Empire, in *Egypt*, laſted 267 years, during which time, they had a ſucceſſion of above fifty Reigns, in which the major part of their Kings aſcended the throne by the murder or depoſition of their Predeceſſors. So baſe and barbarous a people ſcarce deſerve to be ſpoken of, and ſo quick a ſucceſſion could not allow time enough for any of them to do any great matters. They gloried in having been ſlaves, and therefore called themſelves by a name, which expreſſed as much; for *Mamaluc*, in *Arabic*, ſignifies *a ſlave*; and, for the further expreſſion hereof, it was an uſage among them to take the names of all the Maſters they ſerved, by way of addition to that, which was properly their own.*

BUT what you miſtook me to have ſaid of the *Mamalucs*, is true of the *Eaſt* in general; for there are many good Hiſ-

* See *Margat. Hiſt. of Tamerlane*, Lib. VIII. *in princip.*

tories

tories of the affairs thereof, from the time of *Mahomet*, in the *Arabian* and *Perſian* languages. And the many revolutions, that happened there, from the time aforeſaid, and the many conſiderable events, which were produced in the effecting of them, afford ſufficient materials for a very good Hiſtory of thoſe parts, which we here wholly want. For, from the time of *Mahomet*, there were four large Empires erected in the *Eaſt*, in ſucceſſion one of another, whoſe tranſactions deſerve recording, as well as thoſe of the *Grecks* or *Romans*.

THE firſt of theſe Empires was that of the *Saracens*, which in eighty years, extended itſelf as largely as that of the *Romans* did in eight hundred; for it took in *India*, *Perſia*, *Armenia*, *Meſopotamia*, *Syria*, *Paleſtine*, *Arabia*, *Egypt*, *Spain*, and all the coaſt of *Africa*, Weſtward, as far as the *Atlantic* Ocean. It began in the year 622, and, after having laſted, under the Califfs of *Bagdat* 314 years, it expired all at once, in the year 936. For, in that year, all the Governors of Pro-

Provinces conſpiring together, each declared himſelf Sovereign, in his reſpective Government, and left the Califf only *Bagdat*, with the narrow territories of that City, for his ſupport; where he and his ſucceſſors continued, for ſeveral ages after, as ſacred perſons, being, as it were, the Popes of the *Mahometan* ſect.

THE Empire of the *Saracens*, being weakened by this diviſion of its dominions, and, having alſo ſuffered many convulſions from the mutual hoſtilities, which the ſucceſſors of them, that divided it, made upon each other, the * *Seljukian Turks*, from the northern parts of *Tartary*, taking the advantage thereof, in the year of our Lord 1037, made a terrible invaſion upon it. One part of them, under the leading of *Togrul-Beg* (whom the *Weſtern* Writers call *Tangrolonix*) ſeized on all that lies between the *Indus* and the *Euphrates*; and the other part of them, paſſing further, under the command of *Koſlumiſh*, ſeized the leſſer *Aſia*,

* See Mr. *Petis de la Croix Hiſt. Genghiſcan*, Book II. chap. 1.

and

and there founded the Kingdom of *Iconium*, where his poſterity, for ſeveral deſcents, till *Aladin*, the laſt of them, dying without iſſue, *Othman*, from being his Mercenary, became his Succeſſor; and, in the year 1300, ſeized his Kingdom, and thereon founded the *Turkiſh* Empire that is now in being; of which *Knowles* hath given us a very good Hiſtory. *Togrul-Beg*, having fixed his Empire in *Perſia* and *Aſſyria*, and the neighbouring countries, he and his deſcendents there reigned, for ſeveral ſucceſſions, till they were ſuppreſſed by *Jingiz-Can*, King of the antient *Moguls*, who inhabited that part of *Tartary*, which lies next to the wall of *China*.

For this mighty Prince, having begun his reign in the year of our Lord 1202, founded the largeſt Empire, that ever was in the world, for it contained all *China* and *India*, and extended Weſtward, on the ſide of the North, through all *Tartaria*, *Ruſſia*, *Poland*, and *Hungary*, as far as the *Baltic*, the *Oder*, and the *Adriatic*; and, on the ſide of the South, as far as the *Euphrates*,

Euphrates, and the *Euxine* ſea; which was more than double the extent of that of *Alexander*, or of that of the *Romans*. And therefore, by reaſon of the largeneſs of it, whenever a General Council was called, two years were allowed for their meeting, the remote diſtance of ſome of the Provinces requiring that time for their coming together. This Empire continued in the poſterity of *Jingiz-Can*, through twelve deſcents, till the death of *Bahadur-Can*, the laſt of them; when it had the ſame end with that of the *Saracens*. For, on the death of that Prince, which happened in the year 1335, the Governors of Provinces, by a general conſpiracy, uſurped in each of them the Sovereignty to themſelves, and thereby extinguiſhed this Empire all at once; and, we may reaſonably expect, that the Empire of the *Othmans* will, ſome time or other, have the ſame fate. It hath been ſeveral times attempted by ſome of the Baſhaws; but it hath hitherto failed of ſucceſs, for want of the general concurrence of the reſt. One Mr. * *Petis de la Croix* hath publiſhed, in *French*, the

* See *Collier. Append Genghiskan.*

Hiſtory of *Jingiz-Can*, with an account of his Empire, and the Succeſſion of the Kings of his race, that governed it after him; in the compiling of which work, he tells us, he employed ten years; ſo that, it may be hoped, he hath gathered together all the materials, that are proper for the ſame; but whether he has done ſo, I cannot ſay, having never ſeen the book.

THRTY-THREE years after the extinction of this Empire of the *Moguls*, there was raiſed, out of its ruins, another Empire of the *Moguls*, who, to diſtinguiſh them from the other, are called the latter *Moguls*. The Founder of this Empire was the famous *Tamerlain*, by the *Weſtern* writers, who, beginning his reign in the year 1368, continued in it thirty-ſix years, that is, till the year 1404, when he died; during which time, he over-run all the *Eaſtern* part of the world with prodigious ſucceſs of victory; whereby he ſubjugated to him all *Tartaria*, *China*, *India*, *Perſia*, and all elſe, Weſtward, as far as the *Archipelago*. At his death, he divided his Empire

Empire among his ſons; the poſterity of him, that had *India* for his part of the legacy, ſtill reign there, unleſs the many revolutions and convulſions of Government, which have happened there ſince the death of *Aurang Zeb*, have, by this time, extinguiſhed it. Of this race of the *Mogul* Kings in *India*, one Seignior *Monuchi*, a *Venetian*, who had been Phyſician in the Court of *Aurang Zeb*, for near forty years, hath written a very good Hiſtory: it is publiſhed in *French* and *Engliſh*; which is very well worth the peruſal. He was lately alive, at *St. Thomas*, a town of the *Portugueſe*, within ſeven miles of our Eſtabliſhment of Fort *St. George*, in the Coaſt of *India*.

The riſe and fall of theſe four Empires, and the ſeveral remarkable matters and facts tranſacted in them, while they ſtood, cannot but afford a very fitting and plentiful ſubject for an excellent Hiſtory; and there are ſufficient materials for it, in the writings of the *Eaſt*, were they carefully and judiciouſly put together. As to the Authors of this ſort, which are in the

public library of *Oxford*, there is a full account given of them in the large Catalogue of the MSS. of *England*, printed at *Oxford*, about twenty-five years ſince. Among theſe, are the two famous Hiſtorians of the *Eaſt*, * *Abul-Feda*, and * *Al Jannabius*, which are now printing at *Oxford*, in *Arabic* and *Latin*, by Mr. *Gagnier*, a *French* Gentleman, well ſkilled in this kind of learning. But, if my Lord *Pembroke* (to whom my moſt humble duty) deſires further to be informed of what the *Eaſt* can afford us of this nature, I beg leave to recommend to him Mr. *Herbelot*'s *Bibliotheca Orientalis*, a book written in *French*, ſome years ſince; wherein he gives account of all the *Eaſtern* Writers, that fell within his knowledge, whether hiſtorical, philoſophical, or of any other ſubject. Since that, another *Bibliotheca* of the *Eaſtern* Writers hath been projected, at *Rome*, which pretends to ſupply the defects of *Herbelot*, and give us an additional account of many other

* See Dr. *Prideaux*'s *Life of Mahomet*—his *Account of Authors*, 4to Edit. p. 153, 160—*Churchill*'s *Collect. of Voyages*, Vol. I. Introduct. LXXIX.

Eaſtern

Eaſtern Writers, more than are to be found in that Author. It is deſigned to be in Three Volumes, in *Folio*, of which, the firſt Volume, I hear, is already publiſhed.

As to Mr. *Jones*, whom my Lord *Pembroke* makes mention of, I do not know the Gentleman, neither have I ever heard of him. To make him adequate to it, requires a thorough ſkill in the *Arabic* language, which cannot, without long and ſedulous application, be attained unto; and it adds to the difficulty, that moſt of the books, to be made uſe of in this matter, lie in Manuſcript, which cannot be eaſily come at, or eaſily read. For I know but of three *Arabic* Hiſtorians, that are in print, * *Elmacinus*, * *Abul-Pharagius*, and * *Eutychius*; the firſt, publiſhed by *Erpenius*, and the other two, by Dr. *Pocock*: but theſe are only jejune epitomees, containing no more than the

* See the *Life of Mahomet*, ubi ſupra, p. 153, 164, 165. *Seld.* Tom. II. p. 410.—*Gen. Pref.* xvi. —Vol. I. p. 1069, 1702, 1703, 1884.—*ibid.* 1356, 1703, 1866.

bare

bare bones of the *Oriental* Hiſtory: the full ſubſtance of it, to make it a perfect body, is to be ſought from other books.

THE greateſt difficulty, in compiling ſuch an Hiſtory, will be the reconciling the *Arabic* and *Byzantine* Writers, who often give us accounts of matters, which are inconſiſtent with each other: and the ſame is to be ſaid of the *Latin* Writers, that treat of the Holy War, they often giving narratives of it, quite different from the *Arabic*; for both ſides frequently chuſe to gratify their hatred and bitter averſion againſt each other, by reaſon of their different religions, rather than give us the naked truth of the facts they write of. The *Arabic* Writers, it muſt be confeſſed, are more exact in their chronology, than the *Byzantine*, and, in ſome other particulars, ſeem to be more impartial, and to come nearer to the truth, than the other.

IN order to underſtand the *Oriental* Hiſtory, and the Writers of it, from the time of *Mahomet*, a new *Oriental* Geography is neceſſary; for the names of the countries

countries and cities in the *Eaſt*, which the *Romans* and *Greeks* called them by, are now altogether unknown in the *Eaſt*. *Abul-Feda* is as famous for his Geography as for his Hiſtory: were that printed, with a good verſion, it would anſwer the matter: this has been ſeveral times attempted, but, hitherto, without ſucceſs.

ABOUT one hundred and fifty years after *Mahomet*, the *Saracens*, from the *Greek* books (which, in their ſeveral inroads upon the *Grecian* Empire, they had plundered out of the *Grecian* libraries) having the learning of the *Greeks* amongſt them, and it having flouriſhed there for four hundred years after, the *Arabic* Writers are, from that time, as full of their accounts of their famous Scholars, as they are of their famous Warriors, and equally record what is remarkable of both. If the Hiſtory of the *Eaſt*, here propoſed to be made, ſhould follow the ſame method, and equally give us an account of the progreſs of their Learning, as well as of their Arms, it would render the work the more acceptable to the learned world.

THUS far have I endeavoured to anſwer your Letter, as well as my ſhattered head would give me leave to dictate it. It will very much pleaſe me, if it prove to your ſatisfaction; for I am,

SIR,

Norwich, Feb. 5, 1721-2.

Your moſt faithful

Humble ſervant,

H. Prideaux.

FINIS.

DATE DUE

JUN 15 1974

GAYLORD

PRINTED IN U.S.A.